AMERICAN BAPTIST MISSIONARY UNION

NINETY-FIRST ANNUAL REPORT

1905

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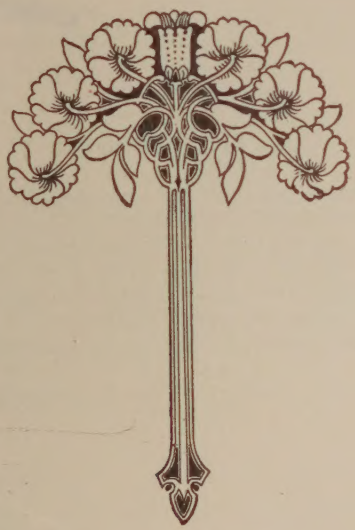
NINETY-FIRST ANNUAL REPORT

OF THE

AMERICAN BAPTIST MISSIONARY UNION

THE FOREIGN MISSIONARY SOCIETY OF NORTHERN BAPTISTS

1904 1905



Presented at the Annual Meeting held in St. Louis, Mo., May 19-20, 1905

MISSIONARY ROOMS, BOSTON

MAY, 1905

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1904/05
Archives

TO THE READER

Who faulteth not, liveth not; who mendeth faults is commended. The Printer hath faulted a little: it may be the author over-sighted more. Thy paine (Reader) is the least; then erre not thou most by misconstruing or sharpe censuring; least thou be more oncharitable, then either of them hath been heedlesse; God amend and guide vs all.

Robartes on Tythes, Cambridge, 1613

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PREFACE

THE Annual Report of the American Baptist Missionary Union has long been recognized as having a special value for pastors and others interested in the study of our work abroad. Its usefulness and availability, however, have been somewhat impaired in the past because of the form in which it was issued. It was a pamphlet rather than a book; it had no individuality of its own and no recognition as a separate publication. In fact, it was best known as the July number of the BAPTIST MISSIONARY MAGAZINE, of which it formed an integral part, and in the volumes of which it was apt to be lost sight of.

It has long been felt, however, that the work of the Union was worthy of a more dignified presentation than was thus afforded, and in the belief that the constituency would welcome a change, this ninety-first annual report is issued as a volume entirely apart from the MAGAZINE.* In its present form it may well adorn any library shelf, and it is the hope of the editors that the wealth of information it contains may now prove to be more accessible and helpful than ever before. Especial effort has been made to render this possible by the arrangement of the material and in the preparation of indexes.

A casual examination will reveal the improvements; a few, however, may be mentioned, such as the printing of the statistical tables on the regular pages rather than on the large folded insert; the addition of an appendix, into which has been gathered much useful information, including some that formerly appeared in the body of the report. The twelve four-color maps will commend themselves because of their beauty and accuracy.

Important changes are made in the presentation of the reports from the foreign field, particularly in Burma and Assam, where an arrangement is followed giving more definite recognition to each of the races for which work is prosecuted. The brief resume of work at each station, we trust will be found helpful. While thus modifying the plan heretofore followed, we have not thought it wise to adopt a plan favored by some societies, that of making station reports mainly a compilation of facts gathered from official correspondence, but we have desired that these reports shall

*A digest of the Report with a sketch of the annual meeting is published in the July MAGAZINE.

have still the individuality of personal correspondence, and that our readers shall be put in immediate touch with our workers in the wide fields. The letters received, however, have necessarily been abridged, in some cases very greatly, that the report as a whole might be kept within the desired limits.

As our readers are aware, the work of the Missionary Union includes the work of two auxiliary societies, the Woman's Baptist Foreign Missionary Society and the Woman's Baptist Foreign Missionary Society of the West. In referring to missionaries of these societies, we have not been careful to indicate always the subsidiary relation, this being indicated clearly in the list of missionaries presented in the appendix. We desire, however, to record formally our warm appreciation of the strong cooperation given by these two auxiliary bodies whose work is an integral and greatly valued part of the work of the Missionary Union.

PRONUNCIATION OF PROPER NAMES

Pronunciation of Proper Names.—The endeavor has been to make all spellings in this report conform to those adopted by the governments of the several countries. The following key will give the correct pronunciation for the majority of names:

a as in f*a*ther; *e* final in syllable as *ey* in th*ey*, otherwise as in p*e*t; *i* as in mach*i*ne; *o* as in n*o*te; *u* as in t*u*lip; *ei* in Burma names as *e* in th*ey; ai* as in *ai*sle; *au* as in German h*au*s, or *ow* in h*ow; aw* as in l*aw;* consonants are generally pronounced as in English; *g* as in *g*arden, never soft; *kh, hk,* etc., indicate aspirated or roughened consonants; *y* is generally a consonant, as in *y*ard.

A special key for the pronunciation of the names of stations is given in connection with the list of stations in the appendix.

Explanation of Signs: Those which occur in the Appendix are explained in connection with the lists in which they are used. In the body of the report the asterisk (*) and dagger (†) when attached to statistics indicate that the figures are from the reports of 1902 and 1903, respectively. The letter (e) means estimated.

NOTE

The accompanying report, published in July, 1905, was presented at the Anniversaries in May, and has not been changed except for typographical errors and the addition of the minutes of the annual meetings.

A HANDFUL OF MISSIONARIES, BURMA

The missionaries are Mr. Ernest Armstrong, Mr. Seagrave, Mrs. S. R. Vinton, Miss Shinn and Miss Cratt, and they are standing on the hand of a huge image of Buddha. This ancient idol is in Burma, two and one half miles south of Pegu, and is sixty feet in height. The automobile in the foreground belongs to Ko San Ye, the Karen evangelist, and is used by him in carrying on his wonderful work. Photograph by Rev. S. R. Vinton.

American Baptist Missionary Union

NINETY-FIRST ANNUAL REPORT OF THE EXECUTIVE COMMITTEE

1905

HOME DEPARTMENT

HOME DEPARTMENT

GENERAL INTRODUCTION

THE Missionary Union has closed its ninety-first year of service, and under circumstances that should fill us with gratitude for mercies past and afford incentives for more earnest work in the future.

Financial Condition

The total receipts of the Union have amounted to $737,978.19, including $418,216.20 from donations, $99,166.99 from legacies, $9,960 from annuity funds, $47,666.04 from invested funds and bonds, $153,682.18 from the woman's societies, and $8,054 contributed on the debt account of last year. $2,079.03, including $612.50 from the Lott-Carey Convention, have been received from miscellaneous sources. The amount in donations actually contributed by the living in our own churches has been $25,000 more than last year. There is a deficit of $11,374.72. Of the amount reported as received from donations, Mr. John D. Rockefeller, with deep appreciation of the work and with characteristic liberality, has contributed $100,000 for our current needs, as he has done annually of late. A few years ago it became evident to the Executives of the Union that if, with the increasing number of new missionaries required, the Union was to be able properly to house and care for these workers, and provide for the growth of enterprises incident to their appointment, it would be necessary to raise special funds for lands and buildings. As specimen needs of this class might be named the Rangoon Press, buildings for higher schools, occasional chapels in strategic places, hospitals and homes for missionaries, etc. Upon presentation of needs like these, Mr. Rockefeller, for three years past, has been contributing $25,000 a year; and some gifts have been made by others for similar purposes. These needs, however, have so accumulated that at the close of last year the Committee presented to Mr. Rockefeller a list of approved build-

Property Needs

ings either in process of construction or immediately called for, requiring an aggregate expenditure of $127,000; whereupon Mr. Rockefeller generously increased his usual extra gift of $25,000 to $100,000, to meet this necessity. For these gifts to a peculiar need the Committee are profoundly grateful. For these same needs they solicit continued help from all friends of the work.

The Organization of the Executive Committee

The Committee was organized in usual form at its first meeting, held June 6, 1904. President Nathan E. Wood, D. D., was chosen chairman, and Rev. F. P. Haggard, Recording Secretary. Later in the year, on account of increased duties laid upon Mr. Haggard, Mr. G. B. Huntington, assistant to Dr. Barbour, was chosen Assistant Recording Secretary. Mr. Haggard has served as Editorial Secretary, as usual, and with increased assistance, has given himself most actively to the improvement of our literature, and to other duties referred to later.

Progress in the Home Department

The work in the Home Department throughout the year has progressed as favorably as usual, although the ever increasing details call for more and more minute and specific attention. The country is vast and the Home Secretary even with the valuable and varied help which is rendered by the District Secretaries, by missonaries at home on furlough, and others, can only approximate the ideals cherished for reaching the churches and communicating those incitements to the work which are ever needed from the headquarters of the society. In view of the growing responsibilities and multiform details of work referred to, including the maturing of plans for young people's and Sunday school work, correspondence with candidates, care of the Station Plan, and the oversight of increased clerical force at the Rooms, and in view of the fact that the execution of the plans of the Committee on Educational Endowment would, for a long time, require the concentrated attention of the Home Secretary, with frequent and prolonged absences from his office, in November last he requested to be relieved from some parts of the office work which in previous years had devolved upon him. The Committee after careful consideration of the matter consented to the proposal, and for the balance of the year committed to Mr. Haggard, the Editorial Secretary, such duties as the Home Secretary felt it important to relinquish, and a subcom-

mittee of five members was appointed to have special direction of matters pertaining to the department as a whole.

The Home Secretary's Service in the Field

In connection with the Congress of Arts and Sciences held at the St. Louis Exposition last September, the Home Secretary, upon invitation of the management prepared and presented a paper upon some aspects of comparative religion, especially accentuating "Christianity as the Preeminent World Religion."

Various state conventions in the later autumn were visited and addressed as usual. In the winter several important conferences and public meetings were held at prominent points like Dayton, Zanesville, Marietta, Columbus and Granville in Ohio, and Washington, Pa.; while some important engagements for similar meetings in the Middle West were obliged to be cancelled on account of the Secretary's illness.

Mr. Dutton rendered earnest service as Assistant Secretary until the first of March when, having received an invitation to take charge of the Cedar Street Baptist Church, Buffalo, N. Y., he closed his connection with the Union and reentered the pastorate. Mr. Dutton's courteous bearing, his devout spirit and genuine consecration to the cause of missions, endeared him to his co-workers and left a pleasing memory of his association with them.

Miss MacLaurin having found her health considerably broken last autumn was granted relief from all office responsibility and was authorized by the Committee to take several months of rest. It is expected that she will resume work in the several districts in the fall.

District Secretarial Work

The force of nine District Secretaries has continued unbroken in its relations to us throughout the year. More help in executing the details of office work in the various districts has been employed than formerly, and although the expense of administration is somewhat increased thereby, we are satisfied that the investment is a wise one. It leaves the Secretary free for more continuous service among the churches, for more frequent absences from his office, and for such study as is requisite in order properly to present the claims of the work.

In February last a letter was received from Rev. A. W. Rider, our efficient District Secretary on the Pacific Coast, inquiring if he might be permitted a furlough during three months of

the coming summer that, at his own expense, he might visit Japan, China and the Philippine Islands in the interests of his work. The Committee most cheerfully acceded to his wish. Mr. Rider's office work in the interim is to be well cared for by the former District Secretary, Rev. James Sunderland, D. D.

Cooperation of Missionaries

As in former years, many of our missionary brethren home on furlough have rendered to our Secretaries in the various districts valued and, in some cases, very laborious service, and have greatly endeared themselves to the churches which they have visited. Nor should we be unmindful of the very effective service rendered by the out-going party of new missionary appointees which toured the far Northwest last September en route to the trans-Pacific fields.

Last Christmas day Dr. William Ashmore, the Nestor of our missionary force, reached his eightieth birthday. The Executive Committee deemed it fitting that special notice should be taken of it; accordingly a reception was planned for Dr. and Mrs. Ashmore in Chipman Hall, Tremont Temple, on the afternoon of December twenty-third. A large number of friends of the veteran missionary were delighted to gather to do him honor. Congratulatory addresses were made by the chairman of the Executive Committee and others. When Dr. Ashmore's turn came to respond, all hearts were touched by his tender allusions to his connection with the Union. At the conclusion of the address Dr. Ashmore astonished all by announcing a purpose which had long been cherished by him: namely, to place at the disposal of the Union a piece of land which he had acquired adjoining the beautiful compound in Swatow where his missionary home so long has been, and to set apart from his estate a sum of money for the erection of a theological training school for native preachers upon the land purchased. This he has arranged to carry out, as speedily as practicable. The gift in value represents $10,000. Could any more emphatic expression be given by a missionary of his confidence in the work of Christ among the heathen than is indicated by this action, crowning his long period of active personal service on the field? This gift, although not strictly included in the endowment fund now being raised for the Union, was really the first note seconding the call for the achievement proposed at the last Anniversaries to strengthen our

Dr. Ashmore's Gift

higher schools abroad. This signal gift will prove a great stimulus to the generosity of others throughout the land.

Work at Louisiana Purchase Exposition

A unique form of service was rendered for several months at St. Louis last autumn in connection with the Louisiana Purchase Exposition. In response to solicitation from interested brethren in St. Louis, the Union deemed it wise to detail two of its missionaries to devote themselves especially to cultivating the acquaintance of the numerous Japanese in St. Louis, and interesting them in Christian truth. Rev. A. A. Bennett, D. D., of Yokohama and Rev. E. H. Jones of Sendai, highly capable for such work and providentially home on furlough, were designated to this service. Most encouraging reports were received of the appreciation of their work and of evidences of its fruitfulness. In this connection we also refer gratefully to the enterprise of our Baptist sisters in Missouri, who opened rest rooms in the exposition grounds for the reception of visitors of all lands, who were in attendance at the exposition. Some of the officers of the Union cherish pleasant memories of personal meeting with the devoted women who were in charge. Gospel work and daily prayer meetings were conducted by these sisters throughout the continuance of the exposition.

Student Campaign Work

During the past few summers, the Committee have made use of a limited number of undergraduate students for campaign work among the churches. These brethren have been profoundly interested in missions, the majority of them being volunteers, and have proved themselves helpful to the work of the Union and to the churches visited. It is expected that at least four of these workers will be in the field the coming summer.

Work for Young People

The relation of the Missionary Union to work for and among young people has received the special attention of the Committee during the year. A fraternal conference was held early between representatives of the Missionary Union and of the Baptist Young People's Union of America, which resulted in strengthening the bonds which naturally unite the two organizations in efforts for the development of missionary interest among this class. A definite plan of cooperation, particularly in the work of encouraging the formation of study classes, was adopted. At a later date the following vote was passed by the Committee to indicate their attitude towards both the Young People's Union and the Young People's Missionary Movement,

the latter an inter-denominational organization which has been established for the purpose of aiding all mission boards to enlist a larger number of young people in the study of missions:

That the Executive Committee of the Missionary Union signify their willingness to accept representation upon the Executive Committee of the Young People's Missionary Movement. That in doing this, they express the hope that similar representation in the Young People's Missionary Movement shall be had by organizations conducting missionary work in this country.

That it shall be understood that representatives of the Missionary Union shall hold their relations with the Young People's Missionary Movement subject to the plans of the Executive Committee for the continuance of their cordial cooperation with the work of the Baptist Young People's Union of America.

While the Committee do not deem it necessary to maintain a young people's department as such, they will continue to utilize every legitimate method to teach our young people the transcendent importance of the missionary enterprise, and to enlist them in direct effort, through their churches, on behalf of the work of the Missionary Union. Plans for extending these lines of effort are now being matured and will be announced later.

Systematic Study of Missions.

Growing interest in the systematic study of missions by both old and young in our churches is very gratifying and encouraging. Facilities for such study are multiplying on every hand, and the Executive Committee have endeavored to make increasing use of these helps to secure a better knowledge of foreign missions and a larger recognition of its claims. Plans for the extensive development of this educational department of our work are being formed, and large results are confidently expected therefrom. Correspondence with pastors, superintendents and other leaders in our churches, Sunday schools and young people's societies regarding courses and methods of study, has been encouraged. We have pleasure in noting here five definite lines of study which are being presented:

One of the easiest to follow is that furnished by the BAPTIST MISSIONARY MAGAZINE. Each monthly issue of this periodical contains abundant material on a special topic, in connection with which is printed a suggestive program for a meeting. Supplementary matter is not difficult to find, and the officers at the Rooms are always ready to help correspondents secure this.

The Station Plan is very practical, and its adoption by a

church, Sunday school or young people's society affords opportunity for the study of a typical station on one of our mission fields. Quarterly letters from the missionaries and other facilities add greatly to the interest and encourage enlarged gifts. About 450 Baptist organizations have adopted this plan, and other denominations have with great success utilized this idea first suggested by us. Some modifications of the plan have been suggested by experience, and are now being carefully worked out.

Missions in the Sunday School

The problem of mission study in Sunday schools has been partly solved at least, by our Sunday School Cooperating Committee, which consists of representatives of the Missionary Union and of the auxiliary woman's societies. The plan is to furnish one missionary illustration for use in connection with each international Sunday school lesson. These illustrations, or "lights," as they are called, are prepared for senior and intermediate grades by Rev. J. Mervin Hull, and for primary classes by Mrs. E. D. Pettit. The material for seniors appears in the MISSIONARY MAGAZINE each month, while that for the others is printed in *Around the World*. This plan of study is at once natural, simple and feasible, involving slight expense and little machinery. It is based upon the conviction that the Bible is a missionary book, and that almost any portion of it affords a missionary lesson or is capable of being illustrated by a missionary fact or incident. The wide adoption of this method by our Sunday schools and its practical helpfulness constitute its best endorsement. Offerings from schools ought to be greatly increased by the use of these "lights."

The Conquest Missionary Course of the Baptist Young People's Union of America constitutes another valuable method of mission study, and we have been glad to introduce it wherever possible and to help with supplementary material those organizations which follow it month after month. The monthly topics in the MAGAZINE are made to conform to this course.

A more recently developed plan of study provides for text-books on various mission fields. These have been prepared by the Young People's Missionary Movement of New York, and are supplemented by special helps provided by each board. During the last year Japan has been studied in a large number of classes,

our Literature Department having sold over 1,600 copies of its own special edition of the text-book. The topic for next year will be Africa, and material will be ready in the fall. A class can easily complete one of these books in eight weeks. In this connection it is interesting to note that practically all of the woman's foreign mission boards in America have united in the publication of text-books on the same subjects as those issued by the above organization. It will be seen, therefore, how large a company of people can thus be united in the study of a common field and in prayer for a common object.

It is not the purpose of the Committee to urge the use of any particular method of study but to encourage the adoption of some definite plan, the object being to enlist every Baptist in the regular study of world missions. The plans suggested above will surely afford a variety suited to all needs. Every individual student or group of students is requested to correspond with the officers at the Rooms that a record may be kept of all who engage in this work, and that supplementary material may be furnished from time to time. This latter will be found very helpful.

The Literature Department

The Literature Department has continued the good work of issuing helpful and attractive printed matter which has been scattered far and wide among our churches and has received the strongest endorsement of our people. There is abundant evidence that the friends will take, and even purchase in large quantities, missionary literature that is pleasing in appearance and fresh in subject matter. The Committee have been encouraged not a little in their policy of developing this part of the work by the knowledge that financial returns in the form of increased contributions result. Indeed, there can be no doubt of the educational and advertising value of this material when wisely used; and it has been gratifying to observe the development of a tendency to a more discriminate distribution of this literature by our pastors and others. They have scattered it as seed from which they expected a harvest. There is, of course, some waste, especially at associational gatherings, but this is easily prevented when some one is appointed to see that what is not properly used is returned to the Rooms. During the year fifty-six separate pieces of literature have been issued, with a grand total of 1,083,650 copies. The leaflets most widely used have been "The Call

of the Nations," "Cutting the Cords," "A Call to Prayer," "Our Reenforcements," "What Business has a Business Man with Foreign Missions," "Missions in Japan," and the "Quick Information Series." No less than $2,448.24 have been received from sales, including that from Orient Pictures, maps and miscellaneous books, which is an increase of $666.81 over the amount reported last year.

Another important feature of the year's work has been the revision of our stereopticon lectures and the preparation of several new ones. All of these, with the slides which accompany them, are kept in first-class and up-to-date condition and are in great demand by churches and Sunday schools.

The Educational Endowment Movement

The most significant action of the Missionary Union for several years was taken last year at Cleveland when, upon recommendation of the Board of Managers, it was voted to undertake the raising of an endowment fund of $500,000 to be invested in this country, the income of which might be applied to the work of our higher schools in foreign lands. From the beginning there seems to have been but one mind, that such an effort is most timely and that the accomplishment of the end proposed should readily be reached. The only question has been whether the amount named was sufficient, either to meet the need or adequately to arouse our people. It is the earnest belief of the Executives of the Union and of many able brethren, who have since expressed interest in the matter, that the amount named should be increased in some form to $1,000,000. In accordance with the provision made in the original resolution, a committee of seven representative brethren was chosen to have in charge the raising of the fund. This committee was made up as follows: S. W. Woodward, Washington, D. C., W. A. Munroe, Boston, Mass., H. K. Porter, Pittsburg, Penn., E. L. Marston, N. Y., Edward Canby, Dayton, Ohio, C. W. McCutchen, Plainfield, N. J., Fred A. Wells, Chicago, Ill.

Practical Measures Taken

In pursuance of this new enterprise correspondence was begun, literature prepared, and the way made ready for decisive action. The first meeting of the Committee of Seven was held in New York at the Park Avenue Hotel, January 25. At this meeting, Mr. S. W. Woodward, of Washington, D. C., was made chairman, practical measures were considered, and some pledges, in-

cluding a most generous one by the chairman himself, were made. The committee was of the opinion that as a method of procedure it would be wise to solicit subscriptions for the entire $500,000 in one general effort, and as rapidly as possible, although payments would be asked annually, as far as practicable, running throughout the five-year period which the effort is to cover. The committee met again at the Hotel Manhattan, March 28. In planning for this second meeting, however, it was deemed wise, in the same connection, to invite to dinner a number of representative laymen to whom the movement might be explained and inspiration imparted. About forty persons assembled in response to this invitation. The meeting was one of peculiar encouragement. Other subscriptions than those which had been previously intimated were made. The results already obtained in subscriptions and cash towards this endowment fund will be more definitely stated in the report of progress which will be made by this committee at a later stage of the present Anniversary.

General Convention of Baptists in New York

Last fall a statement was put out by the Board of Managers of the American Baptist Home Mission Society, raising the question of the desirability of a meeting to be held in New York City to consider whether or not the time had come when Baptists of the entire country should unite in some form of simple organization wherein certain questions not strictly germane to the work of our existing societies might be considered from time to time. Later a formal invitation to our Executive Committee was received from the Home Mission Society and accepted, to represent themselves in a meeting in the Fifth Avenue Church, New York, January 25, 1905. Although the attendance at this meeting was not large, the sentiment was unanimous that it might be well, with proper safeguards, to take steps looking toward the formation of such a general convention as had been proposed. A day and a half was spent in deliberation respecting the matter. Certain principles were agreed upon, and a committee was appointed to prepare the matter for proper presentation at the time of the Anniversaries.

World's Baptist Congress

At the last Anniversary of the Union in Cleveland, it was voted to unite with the committee which had been appointed by the Southern Baptist Convention, in considering the feasibility of a

World's Baptist Congress in London, to be held in the summer of 1905, and a joint committee was appointed with reference thereto. Not long after, a most cordial invitation was received from the Baptist Union of Great Britain and Ireland, inviting the Baptists in this country and of Canada, as well as other parts of the world, to unite with them in a great ecumenical gathering in London. Considerable correspondence and several meetings of the two committees which had been appointed in this country ensued, and at this writing a program has been matured, and our Baptist people throughout the world are looking forward with much interest to this their first world gathering. The committee have deputized the Home and Foreign Secretaries, with certain missionaries en route homeward, to represent the Union at the Congress.

Homes for Missionaries' Children

The problem of providing additional homes for the children of our missionaries, while their parents continue their work abroad, has become a serious one. Three such homes are now in existence—one at Newton Center, Mass., under the care of the woman's board of Boston; another at Morgan Park, Ill., under the care of the woman's board of the West, in Chicago; while a third is located at Burton, Washington, under the direction of a local board of trustees. Great credit is due those who founded and have maintained these homes for years without expense to the Missionary Union, and the marked success which has attended their management has become notable. Large additions to our force of missionaries during the past few years, however, have brought such an increase in the number of applications for the admission of children, especially to the two older homes, that they have long been overcrowded. Such a condition is not desirable. Twenty is as large a family as can be mothered properly in one house; but more serious than the overcrowding is the detention in this country of missionaries, ready to return to their work, who cannot make arrangement for the proper care of their children.

A Comprehensive Policy

It had become evident, therefore, that more accommodation should be provided at once, and also that a new and comprehensive policy should be adopted for the establishment of new homes and for the maintenance of both new and old. Accordingly, a conference of representatives of the Missionary Union and of

the two woman's societies was held, at which such a general policy was formulated and recommended to the three societies for adoption. Later, it was approved, subject to such revision as experience may suggest. The policy provides, among other things: for the transfer of existing homes to the Missionary Union, if later such transfer may be thought desirable by those now in control; for the opening and adoption of other homes as they may be needed, the title in each to be vested in the Missionary Union; for the management of all homes by local committees of women appointed by the Missionary Union; for a method of raising funds for the support of these homes by joint committees of the Union and the woman's societies; for the assumption by the Missionary Union of ultimate financial responsibility: and for a general committee on policy and management composed of members of the Executive Committee of the Missionary Union. The immediate practical problems presented to the Committee, in connection with this policy, are the consideration of an offer to the Missionary Union of the home at Burton, Washington, and the opening of a new home in one of the Middle States. These will receive early attention.

Management of the Homes

The parents of the children in these homes pay the full amount it would cost them to care for their children in their own homes. This leaves quite a sum to be provided annually for repairs and maintenance, which has been made up hitherto by gifts from individuals and Sunday schools. The embarrassment caused both parents and children through public appeals to Sunday schools led the Committee to consider the possibility of raising the requisite funds by appeal only to individuals specially interested, and who are able to give for particular objects of this character. Certainly, there is none more worthy, and without these homes many of our most efficient missionaries would be compelled to remain in America.

Mr. Peabody's Visit to the East

It was with peculiar pleasure that the Executive Committee learned last November of the purpose of one of its members, Mr. Henry W. Peabody, to visit the East, and that in connection with his business interests which called him thither, it would be possible for him to observe somewhat of our work in the Philippine Islands, and in parts of India. Mr. Peabody completed his tour in April and reports favorable impressions received, some personal account of which may be expected at this Anniversary.

New Appointees

For the first time in several years, the number of eligible candidates applying to the Union has been exceedingly small. Less than ten such candidates, some with wives, are now under appointment, whereas the needs of the work call for at least twenty. We are at some loss to account for the disparity of numbers as compared with previous years; but we cannot resist the conviction that owing to limited financial resources in times past, somewhat widely discussed, the sentiment has come to prevail in our denominational institutions that money, rather than men, is the chief need. Such is not the case, nor can it ever be. The first command laid upon the churches is, "Pray ye the Lord of the harvest that he would send forth laborers into his harvest." The Missionary Union indeed can never in any given year appoint to its service all whose attention, for various reasons, is turned toward it and who enter into correspondence with us. Various limitations arising from different causes prevent this; such causes as inadequate physical health, lack of necessary educational training and various providential circumstances beyond the control either of the society or of the candidate. So in instances it has occurred that some desiring service with us have been disappointed when the Committee have felt obliged to reply unfavorably. Such refusals to appoint, however, never represent lack of sympathy with the candidate seeking to find his providential place in the divine service, while they do indicate the high conviction maintained by the Committee that they cannot be too careful in the choice of men.

A list of the names of those under appointment at the time this report is published will be found in the Appendix.

FINANCIAL STATEMENT

THE full report of the Treasurer, together with a detailed list of donations and legacies by states, will be found in the appendix of this volume, but for convenience of reference we insert here a summary of receipts and expenditures.

RECEIPTS

Donations from Churches, Sunday schools and Individuals	$418,216 20	
Legacies	99,166 09	
Woman's Society, East	$111,111 36	
Woman's Society, West	42,570 82	
	153,682 18	
Matured Bonds	8,960 00	
Bible Day Collections	788 42	
Christmas Collections	178 11	
Debt Collections	2,054 00	
West Japan Mission for Rents	153 75	
American and Foreign Bible Society	500 00	
Lott Cary Convention	612 50	
Income of Funds and Bonds	47,666 04	
Received for Permanent Funds and Bonds	39,661 09	
	$777,639 28	
Debt April 1, 1905	11,368 72	
		$789,008 00

EXPENDITURES

Appropriations for the year	$741,392 05	
Added to Permanent Funds and Bonds	39,661 09	
Debt April 1, 1904	7,954 86	
		$789,008 00
Debt April 1, 1905		$11,368 72

Donations for the first eleven months of the year	$193,836 35
Donations for the last month of the year	224,379 85

COLLECTION DISTRICTS

REPORTS OF DISTRICT SECRETARIES

NEW ENGLAND DISTRICT

W. E. Witter, D. D., District Secretary

THE year has been marked by unexpected changes, increased responsibilities and opportunities, strengthened fellowships and the blessing of God. There never was a time when the work seemed so sacred and participation in it so great an honor.

So far as offerings from the living are concerned the outcome for the year has been encouraging, each department showing an advance. Our correspondence indicates that increasing numbers of the young people are giving directly through the regular church offerings rather than as young people's societies.

The cooperative plan for the instruction and inspiration of our Sunday schools missionwise, inaugurated during the year in connection with the woman's societies, will soon, we believe, produce results worthy of this united endeavor. The District Secretary for New England each year feels the strengthening bond of union between the workers of the auxiliary and parent societies.

There has been much field work during the year. In Maine associational gatherings and churches have been brought into fresh touch with the distant fields by the visits of Dr. Bunker and Rev. J. F. Cummings, whom they claim as their own. Very helpful and inspiring conferences for the promotion of evangelism, Christian stewardship, and world-wide missions, ably planned and conducted by Rev. I. B. Mower, secretary of the Maine Baptist State Convention, were participated in at Portland, Waterville, Bangor, Lewiston and South Paris. In Vermont we shared in thirteen similar conferences under the enthusiastic leadership of Rev. W. A. Davison, secretary of the Vermont Baptist State Convention. Connecticut had many rare presentations of the work in Burma by Dr. Cronkhite, and a large and notable missionary conference was thoughtfully planned by Associational Secretary Ashworth and Pastor Harris at Meriden. Other strong Kingdom conferences were held in Massachusetts at Melrose, Holyoke and South Framingham, under the leadership of Pastors Scoville, Lyons and Merrill and Associational Secretaries Heath and Hungate.

The educational aspects of our work have been strongly advocated

by Rev. J. T. Proctor of China, Professors Tilbe, Randall and Davenport of Burma, and Rev. S. A. D. Boggs of Assam; medical work by Dr. Lerrigo of the Philippines and Dr. Huntley of Central China; the claims of Africa by Mrs. Hall and Mr. Antisdel; the opportunity in Japan by Rev. and Mrs. R. A. Thomson, Dr. Bennett and Mrs. Parshley, and frontier work by Mr. Pettigrew of Assam and Mrs. Beaman of West China. Dr. Ashmore, ever young, Mrs. Tilbe, Rev. Walter Bushell, Rev. S. R. McCurdy and Rev. S. R. Warburton have also emphasized, as only experienced missionaries can, the claims of this great work. Messrs. Bakeman and Ufford of Newton Theological Institution, and Misses Holbrook, Morrow and Fuller of the Gordon Bible and Missionary Training School have forcefully presented the cause of foreign missions before the young people.

About twenty-five mission study classes with a membership of about four hundred have reported, while many others are known to have studied missions systematically, from whom no formal reports have been received. This educational work is receiving rare impetus from the Literature Department of the Union, under the supervision of Secretary Haggard; from the annual July conference for leaders of missionary work in young people's societies and Sunday schools at Silver Bay on Lake George, N. Y., and from the Conquest Missionary Course published by the Baptist Young People's Union of America. All our young people should understand thoroughly the advantages of all these aids to intelligent missionary enthusiasm.

Great credit is due to those who have helped to increase the subscription list of THE BAPTIST MISSIONARY MAGAZINE; the circulation and reading of our fresh, up-to-date literature, and the securing of offerings at the expense of long walks and drives through rain and snow and mud. The Master will reward all such "fellow-helpers with him." The General Secretaries, other workers at the Rooms, the editors of our denominational papers and many others have advanced the work for which the calls are so imperative because of harvests so abundant. Pastors of numbers of our larger churches have made most commendable efforts to induce their people to increase their offerings.

One matter of deep regret is the fact that so few well qualified men and women from New England are offering themselves for work in foreign lands. The going last autumn to Japan of Rev. and Mrs. Walter Bullen and Miss Wilcox; to Burma of Miss Tingley; to the Philippines of Dr. R. C. Thomas, and to China of Miss Weld, has brought many hearts into closer and more vital touch with the Christless millions in these several great empires of opportunity. May the near future witness the going forth from New England of scores of our best young people to reap the over ripe harvest fields abroad.

The New England subscription list for the MISSIONARY MAGAZINE, which is almost an exact third of the entire list, ought this year to be at least doubled; the number of contributing churches and of mission study classes ought to be greatly increased, and the offerings raised **at least twenty-five per cent.**

The following table includes all specific donations and contributions to the debt.

States	Churches	Sunday schools	Y. P. societies	Individuals	Total Donations	Legacies	Total for the Union	Women's societies	Grand Total
ine	$1.00 03	$123 37	$244 87	$687 8	$1,056 77	$873	$5,233 79	$2,920 25	$8,154 04
w Hampshire	1,788 09	32 83	191 60	430 87	2,453 39	1,373 35	2,854 61	3,319 09	7,173 73
rmont	2,152.64	157.09	107.19	259.70	2,676.62	633.64	3,310.26	1,264.77	4,575.03
ssachusetts	26,807 21	2,041 60	2,739 60	9,263 54	40,851 15	37,233 71	78,116 86	19,184 32	97,071 18
ode Island	3,942 69	358 64	454 25	97	5,108 78	50 24	5,723 12	5,307 59	11,030 61
nnecticut	5,513 01	292 74	623 63	1,054	7,483 38	5,406 80	13,487 85	6,881 26	20,369 11
als, 1904 1905	$43,510.57	$3,006.30	$4,341.21	$13,850.41	$64,708.49	$45,381.85	$109,728 42	$48,847 28	$158,575.70
als, 1903 1904	$38,642.82	$2,641.63	$4,102.00	$12,657.17	$58,043.58	$63,518.00	$121,567.60	$40,566.08	$162,133.68
rease	$4,867.75	$364.67	$148 31	$930.26	$6,310.99				
crease						$18,136.15	$11,842.18	$718.80	$12,560.98

Years	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
4-1905	734	262	996	773
3-1904	729	262	991	*739
rease	5		5	34
crease				

*In last year's report this item was erroneously printed 689.

NEW YORK DISTRICT

Rev. C. L. Rhoades, District Secretary

WITH heartfelt thanksgiving for all the blessings of the year, I hand you my eighth annual statistical report. It has been the banner year of my service, and, so far as the records in this office show, it has been the banner year of the district. This is specially true in that there has been such an increase in the offerings from the churches direct. The falling off in the offerings from the young people's societies does not, in my opinion, indicate a less degree of interest on their part, for there has been more study and more manifest intelligent interest in the whole work; but with this growing intelligence, the tendency seems to be for individuals to give directly through their churches.

The increase in the offerings from the Sunday schools marks an added interest on the part of this more distinctive branch of the church, as the result of more study and information coming into the regular work of the school.

Statistics need somewhat of an explanation that they may be better understood. The apparently large number of non-contributing churches will be better understood from the following statements:

First. There are forty-seven of these churches that are Afro-Ameri-

can, and these are affiliated with their own National Baptist Convention through which all their foreign work is done, so that they are not contributors to the Missionary Union. Hence these forty-seven should be subtracted from the total, leaving 350 non-contributing churches.

Second. There are 326 churches in the district that are partially supported by state conventions and the Home Mission Society. While many of these churches contribute to the Missionary Union, yet many argue that, while they need to be helped, they should use all they can give for their own support, and not send their money far away.

Besides these, there are about twenty that are considered to be beyond help, who cannot raise their proportion for their own support, but who are kept on the records because of past memories and in the possible hope of something better in the future.

Again, there are constant changes in the pastorates in this district, sometimes 300 in a year and at these times many churches are apt to neglect the offerings for foreign missions. By taking all these considerations into account, we are better able to estimate the loyalty of the churches, as a whole, to their Lord in the extension of his Kingdom.

I gladly record the hearty, loving and enthusiastic cooperation of the pastors and churches, and see no reason why there should not be a steady growth in the whole work.

I want also to speak a word of appreciation from my district for the richness of the literature that has been furnished by the Missionary Union for the information of the people. Never before have we had such

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
New York	$38,797.93	$3,149.65	$2,383.77	$119,469.04	$163,800.39	$115.25	$163,915.64	.....	$163,915.64
New Jersey	8,601.21	457.92	465.47	1,663.55	11,188.15	.....	11,188.15	.....	$11,188.15
Miscellaneous Associations: — four, East New Jersey, North New Jersey, Morris and Essex, Monmouth									
Totals, 1904-1905	$47,399.14	$3,607.57	$2,849.24	$121,132.59	$174,988.54	$115.25	$175,103.79	.....	$175,103.79
Totals, 1903-1904	$35,751.39	$3,142.90	$3,001.11	$120,467.31	$162,362.71	.....	$162,362.71	.....	$162,362.71
Increase	$11,647.75	$464.68	.....	$665.28	$12,625.83	$115.25	$12,741.08	.....	$12,741.08
Decrease	.....	.....	$151.87	.....	.....	.....	.....	.....	.....

Years	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1904-1905	670	350	1,020	911
1903-1904	680	387	1,067	840
Increase	.....	.....	.....	71
Decrease	10	37	47	.....

a wealth of information. The pastors have called for it and distributed it throughout the year, and to this constant sowing of the seed I feel much of the splendid result is due.

So far as I am able to judge, all look forward to the coming year with anticipations of yet better things in the whole work of the Kingdom.

SOUTHERN DISTRICT

Rev. F. S. Dobbins, District Secretary

A GAIN of $14.091 is noteworthy, and to be added to that are the gifts for the debt of last year contributed during the year just ended: New Jersey, $110; Pennsylvania, $1,610; District of Columbia, $300; and states south, $10; making a total of $2,030. This makes a total gain of over $16,000 in all, the larger part of which has been from legacies. There has been some increase in donations. Of the $1,994.28 from the Sunday schools, $548.90 is designated for specific purposes. One word of explanation ought to be made with regard to the statistical report below. Certain gifts are this year put in the column "Individuals" that in former years have been put with the churches and this more than accounts for the difference. In reality there has been a slight gain in the gifts of the churches. The work this year has been prosecuted very quietly with but

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Pennsylvania and Delaware	$15,863.96	$1,578.88	$1,491.79	$17,541.59	$36,476.22	$1,178.33	$37,654.55	.....	$37,654.55
New Jersey—four Associations; Camden, West, Trenton, Central	2,986.37	301.85	115.87	592.75	3,996.84	18,725.80	22,722.64	.....	22,722.64
District of Columbia	1,762.83	113.55	100.00	48.25	2,024.63	500.00	2,524.63	.....	2,524.63
States South and Miscellaneous	.....	.....	.....	251.62	251.62	.....	251.62	.....	251.62
Totals, 1904-1905	$20,613.16	$1,994.28	$1,707.66	$18,434.21	$42,749.31	$20,404.13	$63,153.44	.....	$63,153.44
Totals, 1903-1904	$23,177.13	$2,254.06	$2,408.08	$13,559.80	$41,399.07	$7,568.07	$48,967.14	.....	$48,967.14
Increase	.....	.....	.....	$4,874.41	$1,350.24	$12,836.06	$14,186.30	.....	$14,186.30
Decrease	$2,563.97	$259.78	$700.42	.....	.....	.....	.....	.....	.....

Years	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1904-1905	503	421	924	641
1903-1904	621	345	966	*635
Increase	.....	76	.....	6
Decrease	118	.....	42	.....

*In last year's report this item was erroneously printed 839.

little help from outside. Several missionaries have rendered efficient service in visiting among the churches. Dr. Griggs, Dr. Kirkpatrick, Dr. Lerrigo, Mr. and Mrs. Thomson, Dr. Cronkhite, Mr. Davenport, Mr. Cummings and others have been warmly welcomed. There have been some very vigorous efforts on the part of certain churches to get out of debt, and other special efforts have in some slight measure prevented some of them from doing all that they would otherwise have done for world-wide missions; but other churches have increased their gifts so that there is a net gain. The work of the Missionary Union lies very close to the hearts of our people in all this region.

MIDDLE DISTRICT

Rev. T. G. Field, District Secretary

THE annual report from the Middle District is herewith respectfully submitted:

In Ohio an increase in donations appears from churches and Sunday schools of $754.19, and from woman's societies of $380.34; a total increase of $1,134.53. A decrease of $102.20 from young people's societies and of $325.93 from individual gifts appears, showing a net gain in Ohio donations of $706.40; but legacies fell off $1,243.29, making a net loss of $536.89.

The West Virginia churches gave $156.51 less, the Sunday schools $16.32 less, and individuals $90.60 less than a year ago. The young people gave $11.70 more than last year, leaving a net decrease in donations to the general work of $251.73. The offerings for woman's work fell off heavily, being $686.52 less than was given last year. This makes a total

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Ohio	$12,446.19	$457.13	$1,918.01	$5,048.50	$19,869.83	$116.66	$19,986.49	$5,867.19	$25,853.68
West Virginia	2,524.83	90.54	94.46	111.00	2,820.83		2,820.83	564.15	3,384.98
Totals, 1904-1905	$14,971.02	$547.07	$2,012.47	$5,159.50	$22,690.66	$116.66	$22,807.32	$6,431.34	$29,238.66
Totals, 1903-1904	$14,646.59	$290.74	$3,102.97	$5,576.03	$22,616.33	$1,359.95	$23,976.28	$6,737.52	$30,713.80
Increase	$324.43	$256.93			$74.33				
Decrease			$90.50	$416.53		$1,243.29	$1,168.96	$306.18	$1,475.14

Years	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1904-1905	716	293	1,009	561
1903-1904	703	306	1,009	512
Increase	13			49
Decrease		13		

falling off of $938.25 for foreign missions in West Virginia. This amount added to the net loss in Ohio aggregates $1,475.14 for the district.

I believe the causes for this general shrinkage are transient, and that the record for next year will be much better; for the pastors show a widespread interest. There is a steady growth of missionary interest in the Sunday schools, and an increasing movement toward missionary study and cooperation throughout both West Virginia and Ohio.

I respectfully call attention to the new forces, increasingly efficient in home culture, coming from the student volunteers of Denison University. It would not be easy to find better work of this kind than was done by Mr. Clyde Colby last summer. There are now five others of like efficiency at the service of the Union.

The presence and ministries of Rev. Samuel D. Bawden, Rev. George R. Dye, Rev. C. L. Davenport, and Rev. William Pettigrew of India, Rev. C. B. Antisdel of Africa, Rev. and Mrs. Henry Topping of Japan, have been of great helpfulness, and have given strong impulse to missionary effort in the churches; and especially the series of conferences conducted through central and southern Ohio by the Home Secretary, to which pastors and laymen still bear grateful witness.

LAKE DISTRICT

E. W. Lounsbury, D. D., District Secretary

A YEAR of great affliction and of abundant mercies! The work of the district has been prosecuted uninterruptedly throughout the entire year. The secretarial labor performed greatly exceeds that of any previous year, while the promise of rich gains was never so bright.

Although a good brother of another denomination has not given us $10,000, as he did last year, the absence of which is manifest in the report, nevertheless the donations from the district, exclusive of his munificent gift, are nearly $3,000 in excess of receipts from the same source last year. This fact shows gain in the right direction. There is a decrease in the number of contributing churches, because some have diverted their donations from missions of the Union to the support of a missionary in a land where the Union does not prosecute work.

The Baptist papers have served the cause generously, not alone in opening their columns to our communications, and publishing information concerning the work, but in editorials which have mightily moved the people. Missionaries, also, have been efficient and untiring in their labors. Brethren Antisdel, Finlay, Benninghoff, Bushell, Mr. and Mrs. Hopkins and Mr. and Mrs. Davenport have wrought wisely and faithfully. Many pastors likewise have assisted both at home and in associational meetings.

The outlook is bright, for people are reading literature which awakens the missionary spirit, while the news from the fields of multitudes looking towards the Cross as never before, makes them desirous of participating in a work of such promise and power. The purpose of the District Secretary

is to secure the help of every pastor in placing before his church the opportunity, the obligation and the privilege of evangelizing the world.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Illinois	$10,271.49	$762.80	$882.40	$8,094.74	$20,014.43	$607.83	$20,622.26	$9,459.64	$30,081.90
Indiana	3,345.26	266.33	152.72	373.00	4,077.31	.....	4,077.31	2,793.83	6,871.14
Michigan	5,585.81	317.34	527.56	201.00	6,631.71	500.00	7,131.71	5,513.72	12,645.43
Totals, 1904-1905	19,205.56	$1,286.47	$1,562.68	$8,668.74	$30,723.45	$1,107.83	$31,831.28	$17,767.19	$49,598.47
Totals, 1903-1904	$18,151.91	$1,188.36	$1,902.30	$16,508.66	$37,751.23	$4,216.51	$41,967.74	$16,161.55	$58,129.29
Increase	$1,053.65	$98.11	.....	.....	.....	.....	.....	$1,605.64	.....
Decrease	.....	.....	$339.62	$7,839.92	$7,027.78	$3,108.68	$10,136.46	.....	$8,530.82

Years	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1904-1905	783	1429	2212	1185
1903-1904	*797	*1417	*2214	*1211
Increase	.....	12	.....	.....
Decrease	14	.....	2	26

*These figures are less than those given last year for the reason that the statistics from Wisconsin were erroneously included in former report.

NORTHWESTERN DISTRICT

Frank Peterson, D. D., District Secretary

THE Northwestern District consists of the following states: Minnesota, Wisconsin, North and South Dakota, Montana as well as the First and East Associations of Idaho.

The financial results of the year indicate a healthy advance in the interest of missions. Those churches which have been unresponsive to the call, are chiefly pastorless and struggling for existence. The donations for the year show an increase of nearly ten per cent. above those of last year. Legacies, however, have been less than during the previous year. The young people's societies also show a falling off, but the Sunday schools on the other hand show an increase. The cooperation of the Union and the woman's society in the tillage of this field has been most cordial and harmonious, and in due time good results ought to attend the efforts.

The mission studies have not been taken up so generally as could be desired. It takes time to educate the people to appreciate the benefits of a general knowledge of the constant outreach of the Kingdom. The nearly 1,000 copies of the MISSIONARY MAGAZINE distributed in this district are very helpful in this line. Your Secretary most gratefully acknowledges the very efficient aid rendered by Mr. Antisdel. Mr. Moon,

also, gave very excellent help, all of which did much to stimulate missionary interest.

Herewith accompanies a tabulated statement of receipts:

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Wisconsin	$3,223.75	$172.49	$135.33	$380.09	$3,911.67	$2,748.13	$6,659.70	$2,761.84	$9,421.54
Minnesota	5,372.02	490.72	509.55	1,417.70	7,789.99	585.00	8,374.99	9,514.93	17,885.92
South Dakota	1,021.41	13.65	78.82	231.00	1,344.88		1,344.88	776.19	2,121.07
North Dakota	576.97	9.10	25.00	29.00	640.07		640.07	393.03	1,033.10
Montana	409.97	9.69	5.00	10.00	434.66		434.66	155.04	589.70
Idaho*	476.65				476.65		476.65	88.66	565.31
Totals, 1904-1905	$11,080.77	$695.65	$834.70	$2,067.79	$14,678.52	$3,333.13	$17,926.95	$13,689.69	$31,616.64
Totals, 1903-1904	$10,389.92	$225.56	$1,354.20	$1,494.24	$13,463.98	$4,491.95	$17,955.93	$8,832.66	$26,788.59
Increase	$690.85	$470.09		$573.46	$1,214.84			$4,857.03	$4,828.05
Decrease			$519.50			$1,243.82	$28.98		

Years	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1904-1905	369	261	630	338
1903-1904	381	255	636	335
Increase		6		3
Decrease	12		6	

* Exclusive of certain churches in Northwestern Idaho (East Washington and North Idaho Convention) which send their contributions to the Pacific Coast District.

SOUTHWESTERN DISTRICT

I. N. Clark, D. D., District Secretary

WITH the passing years has come increased interest in the missionary enterprise. During the twelve months just ended new opportunities and stirring demands have quickened desire and stimulated movements to reach larger results. Grateful to a merciful God for continued health and strength, we are glad to report that labors have been continuous and unremitting. Not without hindrances and disappointing conditions, the cultivation of the field has gone on with many indications of increasing concern for the salvation of the Christless multitudes.

Our statistics show, in the aggregate, an encouraging gain, and yet they are far from what we hoped to secure. Kansas reports a splendid increase in direct donations from the churches; Colorado did well considering the depressing conditions resulting from labor strikes; New Mexico made a small gain; Utah dropped down somewhat; Indian Territory made good advance; Oklahoma receded slightly. The offering from these two territories would have been larger, but for the new arrangement of dividing equally the donations to foreign missions between the Southern Baptist

Convention and the Missionary Union. It is believed that this movement will in time result in largely increased offerings to both societies.

The income of the district is shown in the appended table:

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Kansas	$3,766.16	$158.29	$260.20	$873.25	$5,057.90	.....	$5057.90	$2,200.00	$7,257.90
Colorado	2,106.56	118.96	111.00	233.00	2,569.52	.....	2,569.52	1,731.51	4.301.03
Oklahoma	294.19	6.29	2.71	79.15	382.34	.....	382.34	62.90	445.24
Indian Ter.	422.88	6.00	.....	83.42	512.30	.....	512.30	35.60	547.90
New Mexico	125.76	5.00	.....	15.00	145.76	.....	145.76	.....	145.76
Utah	93.20	1.43	31.75	40.00	166.38	.....	166.38	17.05	183.43
Missouri	.....	.....	30.00	.....	30.00	.....	30.00	.....	30.00
Arkansas	.....	.....	.....	10.00	10.00	.....	10.00	.....	10.00
Totals, 1904-1905	$6,808.75	$295.97	$435.66	$1,333.82	$8,874.20	.....	$8,874.20	$4.047.06	$12,921.26
Totals, 1903-1904	$6,309.12	$436.24	$398.38	$1,172.64	$8,316.38	.....	$8,316.38	$3,554.22	$11,870.60
Increase	$499.63	.....	$37.28	$161.18	$557.82	.....	$557.82	$492.84	$1,050.66
Decrease	.....	$140.27	.....	.....	.....	.....	.....	.....	.....

Years	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1904-1905	406	494	900	.....
1903-1904	400	500	900	.....
Increase	6	.....	.....	.....
Decrease	.....	6	.....	.....

MIDDLE WESTERN DISTRICT

Henry Williams D. D., District Secretary

BLESS the Lord, O my soul: and all that is within me bless his holy name." It is with a glad heart this report is presented, for the outcome is so much better than we feared at one time. The year has been a very busy and, in some respects, a peculiarly trying one, but the Lord has been faithful to his promise, "as thy days so shall thy strength be." A large number of churches have been visited, conventions, rallies, conferences and associations attended, besides the care of the office work.

Ten missionary conferences were held, which were greatly enjoyed, though the attendance was not large. Time was given for the consideration of topics of importance, and the discussions brought out the fact that there was an intense longing to know more of the things of the kingdom of God. Miss Ella D. MacLaurin of Boston, Rev. and Mrs. R. A. Thomson of Japan, Revs. W. Bushell and A. E. Carson of Burma, besides Rev. A. L. Bain, recently appointed to Kifwa, Africa, rendered valuable service. Their addresses, sermons, suggestions in the conferences, and visits to the churches in the interest of the work, were greatly appreciated. May God's richest blessing attend them.

The state convention of Iowa Baptists at Marshalltown, in October,

was a memorable one. Our beloved Home Secretary, Dr. H. C. Mabie, being present, was called upon by the convention and responded, giving an address of great power on "Soul Winning." The afternoon and evening of the last day were given to the presentation of foreign missions. Dr. H. C. Mabie, Dr. C. E. Bradt of Wichita, Kan., Miss MacLaurin and Rev. A. L. Bain gave informing, interesting and soul stirring addresses.

That there is a growing interest in world-wide missions is evident, for the demand for literature is steadily increasing. "Cutting the Cords," "Harvest Time among the Filipino Peasants," "Call of the Nations," "Quick Information Series," etc., cannot be surpassed, not alone in the subject matter, but also in its very attractive form. There has been a steady gain in subscriptions to the BAPTIST MISSIONARY MAGAZINE. This means a knowledge of the conditions, needs and work being done, besides increased interest and larger contributions; for as Dr. A. T. Pierson has well said, "Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest."

A few classes for the study of "Sunrise in the Sunrise Kingdom" have been organized and good results are reported. It is hoped that greater attention will be paid to this work the coming year and that our young people will recognize the value of the study class.

The financial report shows a decrease in the offerings from the Sunday schools, young people's societies and individuals, which is regretted.

There is, however, encouragement in the fact that there is a large increase in contributions from the churches, so that the deficit from donations is small. The falling off in the total receipts is from legacies, only $2,886.95 having been received as against $15,000 last year.

On account of illness I was compelled to be away from my work during November and part of December, but thanks to the surgical skill and excellent treatment while at Clifton Springs, N. Y., and the prayers of many friends, I was able to take up my work again the latter part of December. I wish to thank the pastors and friends for their letters of sympathy and the help given in looking after the work while I was away.

We still have a large number of pastorless churches in this district. Many are in the country; some have a few members only; so that it is absolutely necessary for two or three churches to unite in the support of a pastor, but where to find the right kind of men is the problem.

Again we have to record the fact that almost one half of the churches in this district give nothing to foreign missions. The larger number are pastorless, but not all of the non-contributing churches. While it would not be just to lay all the blame upon the pastors for this failure, it is evident that there are those who neither give to the work of the Missionary Union, nor lead their churches in giving. It would be well for such to read and give heed to what John R. Mott has said: "The secret of enabling the home church to press her advantage in the non-Christian world is one of leadership. The people do not go beyond their leaders in knowledge and zeal, nor surpass them in consecration and sacrifice. The pastor must expose conscientiously, and in a spirit calculated likewise to arouse the consciences of his hearers the shams, fallacies and excuses

which prevent Christians from discharging their full missionary responsibility. In the matter of giving, as in other things, the pastor should set the example. If a man urges others to do what he himself is not doing, the people know it. If he acquires a reputation for hypocrisy in this matter, he will be shorn of his largest influence with his people in other directions."

Thank God for those who are faithful, who do not fail to instruct their people in the things of the kingdom of God, and who gladly respond to the calls that are made upon them, counting it a privilege to take an offering for foreign missions. These men and their churches are receiving blessing from God. Because of such, we are able to report that this year there is an increase in the number of contributing churches.

Thanking all who have helped to make possible the results reported, and praying that the coming year may witness a greater advance to the glory of God, this report is submitted.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Iowa	$4,921.06	$233.27	$475.27	$1,550.19	$7,179.79	$2,386.95	$9,566.74	$3,829.86	$13,396.60
Nebraska	2,595.34	113.77	364.97	625.70	3,699.78	500.00	4,199.78	1,506.92	5,706.70
Wyoming	108.45	.....	.....	75.00	183.45	.....	183.45	33.75	217.20
Totals, 1904-1905	$7,624.85	$347.04	$840.24	$2,250.89	$11,063.02	$2,886.95	$13,949.97	$5 370.53	$19,320.50
Totals, 1903-1904	$7,022.68	$458.95	$1,024.77	*$2,686.29	*$11,192.69	$15,000.00	*$26,192.69	$4,942.46	*$31,135.15
Increase	$602.17	.....	.....	.....	.....	.....	.....	$428.07	.....
Decrease	.....	$111.91	$184.53	$435.40	$129.67	$12,113.05	$12,242.72	.....	$11,814.65

*In last year's report these amounts were erroneously printed.

Years	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1904-1905	368	328	696	420
1903-1904	344	348	692	377
Increase	24	.....	4	43
Decrease	.....	20	.....	.....

PACIFIC COAST DISTRICT

Rev. Arthur W. Rider, District Secretary

THE year past indicates a twofold growth upon this field: First, in a general interest, in common perhaps with all sections of our country, in all the affairs of the Orient; so that no longer our audiences are careless, but keenly alive to what we bring to them of light on the general significance of present movements in the East. Second, a deepening of the definite interest in missionary undertakings and the study of definite fields. It is but a step, yet a very necessary one, from a general interest in all mission fields and workers to grappling with some definite mission problem and to the sustaining of definite lines of advance work.

This second type of interest was especially evident in connection with the "designation services" held last fall in the state conventions when the outgoing missionaries were presented, their fields and work outlined, and special designation prayer offered for each. In this connection there have been several significant movements on the Coast this year. One church has assumed the entire support of one of our new missionaries to the Philippines, and designated him their "pastor abroad." This step has led other churches to consider their greater obligations in this respect.

A second movement was the attempt on the part of one of our associations to assume the whole financial support of one of our mission stations in China, in harmony with the Station Plan. The resultant study of the problems which confront the workers in the station which they have chosen, has certainly made more intelligent the membership of those churches. In one convention the young people's societies in the four associations have chosen to take shares under the Station Plan, in four different countries, and one station is assigned to each association for their study, prayer, and financial support. This is working well, and if the plan is carried out to rotate in a sort of wheel plan, the various countries chosen for their prayer and support among the four associations, it will in a few years bring each one of our great mission fields before these young people for their prayerful support and study.

We have had the helpful aid in various tours among our churches of Rev. E. H. Jones of Japan, Rev. Truman Johnson, M. D., of Burma, and Rev. George Campbell of China. Dr. Sunderland's helpful presence in the office has enabled the Secretary to devote himself more largely to field work than would otherwise have been possible.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
California	$6,711.07	$541.41	$459.60	$2,115.85	$9,827.93	$50.00	$9,877.93	$2,589.10	$12,467.03
Oregon	1,253.71	58.59	69.50	233.00	1,614.80		1,614.80	729.50	2,344.30
Washington	3,324.28	152.31	147.76	161.47	3,785.82		3,785.82	1,311.34	5,097.16
N. W. Idaho*	129.67			30.50	160.17		160.17	88.66	248.83
Arizona	237.15		10.25	95.00	342.40		342.40	89.59	431.99
Nevada	38.00				38.00		38.00		38.00
Totals, 1904-1905	$11,693.88	$752.31	$687.11	$2,635.82	$15,769.12	$50.00	$15,819.12	$4,808.19	$20,627.31
Totals, 1903-1904	$11,167.36	$542.00	$768.79	$2,808.84	$15,286.99	$29.00	$15,315.99	$4,890.47	$20,212.46
Increase	$526.52	$210.31			$482.13	$21.00	$503.13		$414.85
Decrease			$81.68	$173.02				$88.28	

Years	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1904-1905	303			
1903-1904	224			
Increase	7			
Decrease				

*The churches in this section of Idaho are attached to the East Washington and North Idaho Convention, and send their contributions for foreign missions to the Pacific Coast District.

The year has been one of growth, though many churches were engaged in an evangelistic campaign which swept from south to north on the coast in the last quarter of our fiscal year, and so many did not get their missionary offering gathered in time to get it into this year's report. Yet in spite of all this we have reason to be grateful for some very decided victories and the general deepening of missionary interest and enlarged offerings from the churches.

MISSOURI (SPECIAL DISTRICT)

Manly J. Breaker, D. D., Corresponding Secretary

During the past year we have made some headway in Missouri. Our offerings for foreign missions have increased to each board. The largest bequest yet made [illegible] by Dr. W. H. Tyson, of St. Louis, to found the Emily C. Tyson Memorial in Kobe, Burma, under the care of Dr. E. H. Dust as a memorial of his wife.

This year by action of our General Association, a re-designation of their missionary offerings is being secured from all the donors and churches. Whether this will make any relative increase in the proportion of our offerings which comes to the Union remains to be seen; but we greatly hope that the meeting of both the southern and the northern Baptists in Missouri this year will increase all our offerings.

Some figures concerning the results of our Missouri Plan, so far as it goes to the Missionary Union, may be of interest. The total offerings of Missouri Baptists to the Union for all the years prior to the Missouri Plan, including offerings to the society of the West, were $28,000; for the fifteen years since the Missouri Plan was adopted, they have been $30,340. Before the Missouri Plan we gave to the Union some twenty-five per cent of our total foreign mission offerings; now we give about thirty per cent.

	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Total for the Union	Woman's Societies	Grand Total
Totals, 1904-1905	$2,715.64	$36.50	$88.26	$1,867.00	$4,707.40	$2,171.42	$1,550.54	$6,258.74
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Increase	$474.05	[illegible]	[illegible]	$1,582.85	$2,008.33	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Years	[illegible]	New [illegible]	Total Churches	Total Pastors
1904-1905	340	1,170	1,900	900
1903-1904	324	1,200	1,900	950
Increase	16	[illegible]	[illegible]	[illegible]
Decrease	[illegible]	30	[illegible]	50

FOREIGN DEPARTMENT

FOREIGN DEPARTMENT

GENERAL INTRODUCTION

THE past year, perhaps beyond any other in the history of the Missionary Union, affords to its supporters occasion for adoration of Him who only doeth wondrous things, and for renewal of loyalty to the work with which the disciples of Christ are entrusted.

Faithful service has been given by workers in the hundreds of widely scattered fields, and the study of mission problems by mission conferences, in cooperation with the home administration, is securing for work in the several missions increasing unity, symmetry and strength. Prominent among problems considered are those of Christian education. The year has marked certain important gains in this work. The school in upper Assam for training of Christian preachers is about to enter its new home. The establishment of a similar school in the Lower Congo District, with recognized relations to the entire work, is definitely accomplished; in the Philippine Islands, plans are well matured for opening at Jaro both a school for the training of preachers and a general school in which training in industries will have a prominent place. The problem of coordination in the work of existing schools is most prominent in our older mission fields. An important step in relation to this work in British India was taken in the early fall. The nature of this movement will be understood from the following extract from the records of the Executive Committee:

Christian Education

Educational Commissions

> Voted: That in furtherance of the interests of the educational work of the Union in British India, a plan be inaugurated herewith for the appointment of Commissions of Education in Burma and South India, with a view to the study by these Commissions of all features of our educational work along lines of inquiry to be hereafter definitely suggested by the Executive Committee.
>
> That this study shall include in general consideration of relations sustained by the Union with the government of India, the best development of self-reliance in pupils and parents, plans for new schools, the possible

combination of certain existing schools with a view to economy and better coordination in the several grades of school work, and to the development of a unified, wisely planned system in the work as a whole, plans for effective superintendence of school work, and above all, plans for the fuller maintenance and accomplishment of the higher religious ends which must always be held primary in the work of a missionary society.

The request was subsequently broadened to include our mission in Assam where general educational problems are assuming increasing importance. It is expected that these Commissions will maintain correspondence with each other as well as with the Executive Committee, and no small gain is anticipated from the work thus projected.

Conviction of the importance of broad and strong development for the work of education in all our mission fields is now practically universal among our missionaries. Absorption in the noble work of personal evangelism was natural in the earlier periods of our work, and the recognized preeminence of our missions in this line of effort is far from being a cause for regret; but the duty of the present hour is unmistakable. If we are to share in acceptance of the unparalleled opportunities now offered to Christian missionary organizations in eastern lands, we must strengthen and broaden our educational work. The call for trained consecrated leaders is urgent; and unequaled opportunity is afforded through the work of truly Christian schools both to extend widely the direct influence of the gospel, and to mold powerfully the new civilization of the East.

An Unequaled Opportunity

It is obvious that this work will require a generous financial investment. The movement, already so successfully inaugurated, for securing to the Union an endowment fund for educational work, is a response to providential leading which already is giving cheer to those well-nigh discouraged in the effort to meet a vast demand by resources pitifully inadequate. The success of this effort will afford genuine relief, though it is evident that the income derived from an endowment of this amount cannot be more than the beginning of an adequate response to the opportunities offered to educational work in our missions. The need of larger provision for Christian schools, particularly in India, Japan and China, is weighing heavily upon all missionary bodies; and certainly our own need is not inferior to that of others. The opportunities opened for the work of Christian education in the

new Orient are too large to be met by institutions dependent upon variable and, in any case, inadequate grants from current mission funds. The appeal to men of wealth and broad Christian spirit offered by this situation is of surpassing strength. Those coveting large service for the world and for the kingdom of God may well consider the urgency of this call.

The Religious Aim Fundamental in Educational Work

In emphasizing thus the demand for the broadening and strengthening of educational work, your Committee would emphasize as definitely their conviction of the importance of maintaining strongly the distinctively Christian character of our schools. Respecting this we believe there should be an incessant watchfulness. There is some danger, as the history of some missionary organizations indicates, that competition with other schools and the fear of prejudicing patrons or repelling possible patronage shall lead to a light insistence upon Christian teaching and upon the exercise of that personal Christian influence for which the relation of teachers and pupils offers unique opportunity. It is our conviction that no more serious error could possibly be made than this. The Christian character of our schools should be as pronounced as that of Christian hospitals whose work of medical ministration is rightly associated with the religious work conducted in the little chapel of hospital or dispensary. Any apparent gain secured by departure from this standard we believe is permanent loss and defeat for the aim which must be paramount in all missionary endeavor.

A Plan for Union

One development of the year we are confident will be as gratifying to our constituency as it is to us—the discussion and practical adoption of a plan for union between the southern Baptist board and our own society in higher educational work in certain fields. Both in Japan and in East China, the work of the two societies is conducted in the same tongue and practically for the same people. The proposed union commends itself strongly to our representatives in these countries, and to the home administration, as in the interest of economy and higher efficiency in our school work as well as of true fraternity. We hail with satisfaction the adoption of this plan for union and rejoice in the spirit of hearty fraternity in which it has been effected.

Those following our reports in recent years will have observed a gradual expansion in medical work as well as in the work of

Expansion in Medical Work

Christian education. This we believe not only justified but required by the new conditions in which the work of the Union is conducted. The emphasis justly placed upon evangelistic work in our earlier history was repressive of large development in this line; yet the powerful assistance which this ministration may give to the central aim of missionary effort cannot be overlooked by intelligent administrators. In countries where enlightened medical and surgical practise is unknown outside the sphere of missionary activity, the influence of this work is powerful in winning popular favor and in bringing multitudes under direct Christian influence. Here again caution obviously is demanded, lest the work shall be restricted to physical ministrations, and thus devotion to a subordinate end of Christianity be allowed to obscure its main and ultimately comprehensive purpose. Care will be needed that medical expenditure is not disproportionately large. This form of work preeminently is one for cooperation between missionary organizations. Your Committee are endeavoring to plan wisely in the choice of centers for medical work and in securing for this work the fullest measure of native financial support; but the outlay is making increasing demands upon the resources of the Union, and we believe is proving an investment that will yield large return to our work for the extension of the Redeemer's kingdom.

Conference with Workers in France

An important incident of the early year was the visit made by the chairman of our Committee and the Foreign Secretary to our French Mission. The visit was planned with a view to conference regarding questions of vital concern to the healthful development of our work in France. It was recognized both by French brethren and by your Committee that the work in France was too exclusively a work of Christian leaders rather than of the general body of Christian people. The problem of awakening a juster sense of individual responsibility was one of some delicacy, involving as it did discrimination between sections in which the work should largely be sustained by local churches and districts of limited membership properly to be regarded as evangelistic fields. The results of this visit, more fully described in another section of this report, have been gratifying. It proved peculiarly opportune since the new era opening in France as a result of the agitation against state support of

ecclesiastical establishments is certain to afford opportunities far more favorable for the work of our churches. Present conditions in this mission apparently are the most promising known in its history. The wave of revival influence originating in Wales has reached the shores of France and swept throughout the northern country. Our reports show that in this section the churches have felt powerfully the quickening influence; and in the southern districts, a long developing interest in the message of a genuine religious faith is assuming the proportions of a great popular movement.

Visit to Northern Europe

The visit to France afforded to the Foreign Secretary favorable opportunity for gaining closer acquaintance with our work in the northern countries of Europe, his journey being extended to Germany, Denmark, Finland and Scandinavia. The visit gave opportunity for conferences which have resulted in important plans for modification and strengthening of our work in these countries. With the closer acquaintance afforded by such a visit, there is secured a deeper appreciation of the difficulties against which our fellow workers in these countries contend and the importance of the service they are rendering. Here the deeper principles underlying the faith and practise of Baptist churches are plainly disclosed. There is no confusion in popular thought as to the reality of the denial by certain churches of the principles of liberty of conscience and spirituality in worship. Our brethren, faithful to principles dear to our hearts and which have won large triumph in Western lands, have warm claim upon our sympathy and cooperation.

The Atrocities in the Congo State

A subject given prominence in our last report has enlisted not a little attention through the year—that of effort for the correction of wrongs from which the people of the Congo State are suffering. Additional testimony has been received from our own missionaries as well as from those of other societies, to the reality and enormity of these wrongs. Determined effort is made not only to discredit this testimony but to becloud the simple issue which missionary societies and others interested in the grave situation have made—that conditions in the Congo State should have impartial investigation by the powers whose action made King Leopold their representative in the administration of these vast territories. An investigation made by a commis-

sion appointed by the king has served to confirm missionary testimony in one district of the state, and some relief will thus be afforded. But the frightful evils extend through the whole interior of the country, and are rooted in the fundamental claim and policy of the king, by which the natives are dispossessed of all rights of ownership in the country and its products. This policy in itself reduces the people to the condition of serfs, and, enforced as it is by the agency of armed savages, is certain to perpetuate the frightful atrocities. The Congo Reform Association, a society with influential representation in all sections of our country has been organized for the promotion of this aim. In this work representatives of the Union have cooperated strongly. By new petitions and in personal interviews, the subject has been brought to the attention of the United States Congress. The extraordinarily crowded days of the closing session of Congress and the executive session of the Senate defeated the effort for consideration of this issue, but assurance is given in influential quarters that the question shall have attention when Congress shall have reconvened. The situation is one appealing powerfully to all persons of just and humane feeling. So plain an issue, affecting the well-being and the very life of millions of hapless sufferers, should make certain a profound public interest and resolute official action.

Congo Reform Association

A Year of Unsurpassed Blessing

We have thus called attention to certain more salient points in the record of the year. It is because in recent years human efforts, honest, earnest, yet not more so than those of the earlier era, are increasingly irradiated by divine light, that these years are marked increasingly by rejoicing and confident expectation. Certainly, no earlier year of our work has surpassed, if any other has paralleled the record of the year now closed. It has brought to us a great gift in precious souls. Baptisms on the Asiatic and African fields fall little short of ten and one-half thousand. When we recall the fact that at the end of forty years of missionary labor, converts enroled in missions of the Union were considerably less in number than the ingathering of this single year, the cause afforded us for profound satisfaction and confidence is revealed. The number of additions in reality has been larger than our statistical tables indicate. In part because associational meetings, at which records were gathered, were

held before the close of the year, and in part because the date of certain baptisms was a little later than January first, between two and three thousand baptisms informally reported to us are not recorded in these statistics. The year is one in which many bearers of precious seed have come again with rejoicing, bringing their sheaves with them.

Among outstanding incidents of the year are three illustrations of direct divine working, either one of which would have made the year's record extraordinary. Our literature has been enriched by three pamphlets issued in quick succession whose interest is rarely equaled in the progress of the story of Christian missions. In Burma, the remarkable Ko San Ye movement, under a native, untutored leader—an apostle not of men neither by man, but called and led of God—has yielded a great fruitage and given reassuring demonstration of its genuine character. Three Extraordinary Movements

The report coming to us from the hills beyond Kengtung in the far northeast of Burma makes an appeal rarely equaled in missionary history. A nation is born in a day. The story of this isolated people who, with bound wrists had waited longingly and expectantly for revelation of a deliverer from their conscious bondage in sin, is of not less than thrilling interest. The report of our missionary shows that the end of this movement is not yet. Other peoples have felt the thrill of the hope cherished by this race. The possible relation of the movement to greater peoples of the East will suggest itself to reflective minds. You will understand our concern, and that of the missionary body, that this movement shall be wisely and strongly guided. Surely, it would be criminal if resources were needlessly lacking for cooperation with a movement so plainly divine.

In the Philippine Islands, also, the year has been one of large harvesting and of demonstration of the genuineness of this swiftly developing work.

But the most impressive revelation of the year is furnished not even in these extraordinary occurrences but in a movement attributable to no local influence—the one great resistless world-movement in which God is disclosing his enlistment in the work of Christian missions and his purposes of grace for the world.

The general outlook, as we are nearing the close of a first century in our missionary history, reveals the working of vast A New World-Vision

forces and a certainty of changes in the life of the East which shall be of immeasurable influence upon the world's future. The Western world is gaining a new understanding of its fellow peoples, of human brotherhood, of the oneness of the interests of the human race. It is standing amazed in the revelation of the resources of one alert, gifted people of the East. Those having such acquaintance with Eastern lands as attention to the work of Christian missions ensures, know well that it is destined ere long to stand more amazed when Japan's great sister empire of 400,000,000 souls shall put on its strength and take the place which, for good or for evil, it is destined to fill in the world's life.

A Discovery

We fancy that many among those who are following attentively the revelation of Eastern life now given to the world are surprised also by their discovery of the dimensions of the work which the Christian Church through its missionary agencies has silently been accomplishing. This work is found to have penetrated far into all Eastern lands. Notably in Japan, it has reached men of all stations, officers of the army and navy, professors in universities, judges in courts and members of the national diet. Increasing recognition is secured for the far-reaching influence thus exerted upon the development of Oriental nations. Missionary effort is molding the civilization of the East. The new school system of China is modeled after missionary schools and is dependent upon them for its force of instructors; while in Japan there is scarcely a school higher than the primary grade which is without teachers trained through the agency of Christian missions. God is giving to patient workers of the past and to those of the present this great reward that they are molders of the world's civilization. The debt is confessed by thoughtful minds in the East: it is gaining increasing recognition in the West.

Relation of the War to Christian Progress in Japan

As regards the relation of the great conflict now in progress in the East to missionary aims, we note certain cheering signs. It is gratifying that its immediate influence is not unfavorable. Our reports, while indicating certain adverse influences attributable to the war, indicate also definite gains. Apparently, Christian pastors and churches are interpreting soberly the lessons of the conflict, and new avenues for Christian influence have opened.

The soldier, en route to the front, in the camp, and returning wounded to the hospital, has been accessible to the missionary, and a far-reaching ministry has thus resulted; while homes of mourning have heard words of comfort strange to those familiar only with the hopeless lessons of a heathen faith. The general attitude of the people is increasingly hospitable to Christian influences. "Never," says one of our correspondents, "in the later history of Japan, were so many people either secretly or openly studying Christianity as now." For exactly one generation the Missionary Union has prosecuted its work in this country. Retrospect and outlook alike awaken wonder and gratitude.

Wider Influences

It is interesting to note that by certain more general influences the war is promoting respect and favor for Christianity. It cannot be doubted that the sympathy extended by leading Christian nations to Japan—a non-Christian power contending against a power nominally Christian—will work strongly to secure hospitality for the religious faith of the West; it will certainly be unfavorable to the success of the plans of any who would ally Buddhist peoples in antagonism to Christianity. The Japanese soldier, too, and his people through him, are gaining a juster understanding of Christianity as a world-faith. Having naturally associated Christianity with thought of the West, the soldier from Japan finds representatives of this faith in other lands of the East. Interesting testimony reaches us to the surprise and pleasure of Japanese Christian soldiers as, when in passing through Korean towns, they have seen Christian disciples assembling for worship and have caught familiar strains of Christian song.

The Debated Possibilities

Regarding broader questions, now seriously debated, as to the use which Japan is likely to make of its newly won supremacy in the East, and the possibility of an Eastern racial movement menacing the interests of the West and the peace of the world, missionary records continue to bring testimony of deepest interest. Undeniably, there is ground for solicitude, but as clearly there are indications whose tendency is to dispel fear. The spirit giving rise to the Boxer disturbances still discloses itself in widely separated districts of China, and agitation against the West and against Christianity is active; yet in China the gospel gains increasingly in popular favor. In Japan the war must

serve to intensify nationalism. Certainly, the tendency of victory, if it shall at last be completely secured, will not be to make the people more deferential to foreign teaching and influence. Yet it is certain that more and more strongly Japan is committed to the maintenance of religious liberty. The freedom accorded missionary labor was never before so extended as now. A peculiarly cheering sign appears in the final complete restoration to Christian schools of privileges, temporarily denied them, through which their pupils stand upon the same plane with those in government schools in the favor of government. This recent action of the Department of Education is, in its way, as notable as any revelation upon eastern battlefields which has won for Japan applause from the world.

Material Progress and Ethical Ideals

It is claimed by some that the marvelous progress of Japan is exclusively progress in material civilization, that its ideals essentially are and must continue to be oriental, and, as such, are hopelessly unlike the ideals of the West. It is replied by others that, in the law written in the deeper moral constitution of man, East and West are one, and that the advance made by Japan, as shown by her representative leaders, is an advance in ethical aims as truly as in a material civilization. As to this, none are more hopeful than those whose presence in the country as Christian missionaries has given them intimate acquaintance with the tendencies of the new life. Yet these men realize well that the one all-inclusive need of Japan is acceptance by leaders and people of the faith that both reveals moral ideals of transcendent worth, and imparts to those receiving it a transforming spiritual power.

The Outstanding Fact

Whatever remains uncertain in this time of just solicitude and divergent opinions, one fact is plain,—the present is a day of unbounded opportunity for those cherishing the aims of Christianity and accepting its mission as their own life calling. In Japan, in China and in all countries of the Orient, the field is open for the Church of Christ to do whatever Christian fidelity, responsive to God's purpose and made mighty by his coworking power, may accomplish. It is impossible to add to the force of the call for consecration, for prayerfulness, for resolved endeavor thus addressed to the followers of Christ.

The remarkable relation sustained to the new life of the East

by our own country, now brought into new world-wide relations and interested beyond other peoples in the future of the East, through the insistent demands of its expanding commerce, is increasingly apparent; and, first in favor with Eastern nations, it has been led by a series of providences to a position of unique power. Those who are both Christian and American possess at this time the power to lead all others in service for the world.

The needs with which your Committee deal, as they seek to meet the responsibilities entrusted to them, are so obvious as scarcely to need mention. There is need of recruits for missionary service. In the conditions to which we have referred, how many men should be sent to Japan, to China, to the new-born people of the hills, and the awakening thousands of the plains, in Burma, to the receptive, waiting multitudes of the Philippine Islands, to India with soil widely prepared for the seed of divine truth, to Africa whose multiplied wrongs strengthen its claim upon those commissioned to make known the eternal blessings revealed through the gospel? And the demand for men is inseparately joined with a need for greatly augmented financial resources. How imperative the necessity that the Christian Church shall rise to a new plane in giving, discarding old, unworthy standards, in the presence of the sublime revelation now made to it of the gracious purpose of God!

Facing the Great Opportunity

The appeal is of intense solemnity, yet, in the light of the revelations of God's favor transfiguring the work of the present year, it is one which may well awaken gladness and congratulation. It is assuredly to a triumphant work the Church of Christ is summoned. We present to you our report for another completed year with the profound, joyful conviction that the earth is the Lord's, and they that dwell therein, and that it is the Lord's good pleasure to claim his own.

MISSIONS IN BURMA

BURMA

BURMA is the largest province of India, in area equaling New England, the Middle States, Ohio and Indiana. Its increasing population now numbers 10,000,000. With its noble rivers, precious forests and mines, and abundant crops unscathed by drought, it is the "banner province of the British Empire." Annually there are exported a million and a half tons of rice and large quantities of teakwood. Besides foreigners, who include Chinese, Europeans and natives of peninsular India, mainly Hindus and Mohammedans, there are more than forty races in Burma. Eight millions of the people are genial, impulsive, fun-loving Burmese These, with the Talains, the remnant of the former leading class, and the Shans, are strong Buddhists, knowing no personal God, seeking *nirvana* through good works, glorying in their hill-capping pagodas and town-filling shrines and monasteries. The numerous hill tribes include the Karens, the Chins, Kachins and other peoples who in general are animists or "spirit appeasers." Among the Karens, and of late among the Muhsos, have been found remarkable "traditions," preparing them to welcome the gospel. Burma's rich resources are being touched by the magic wand of commerce; Christianity is transforming society with its teaching and life; a new Burma is coming into being.

THE ARCHBISHOP OF KENGTUNG, BURMA

Kengtung is a stronghold of Buddhism among the people of the Shan States. There are over forty monasteries there, substantial brick buildings, thronged with indolent, yellow-robed priests. The present archbishop is very old and infirm, and is not likely to live long. He has heard the gospel, and at times has confessed that Christ is the true God, but it is very hard for such people to take a firm stand for the new Master. Photograph by J. Roberts.

MISSIONS IN BURMA

Churches, 793; members, 46,762; added by baptism, 3,667

White Harvest Fields

THE year in Burma has been notable. Our oldest mission is renewing experiences of bygone years; again it feels the thrill of joy awakened by the tidings of the gathering of first fruits in a pioneering field; again the discovery is made that a people has been prepared of the Lord for reception of the gospel; again a great ingathering rewards and quickens Christian faith. The story of a first enrolment of Christian converts in the north Chin Hills, of the Muhso people as they rejoice in the discovery of a great and long sought treasure, and of the incoming of Karen converts in lower Burma, are indeed sufficient to make the year memorable. Work for other peoples also is of brightening promise.

Scarcity of Reapers

A sore need of the mission is that of laborers for the great harvest fields. Many of our reports unite in sorrowful emphasis upon the necessity for a large increase in the number of native evangelistic workers. In the Burman work the demand is of long standing, but it is more and more keenly realized. In the Karen work a greatly enlarged demand and need are created by the new conditions. Every graduate of the seminary is in immediate requisition and many calls are unanswered. The increase in the classes of the Burman seminary is peculiarly gratifying as giving promise of a less inadequate provision for this great demand.

It is cause for profound regret that the missionary force is as little adequate for the service proffered it as the force of native workers. In the Burman fields, in work for the older branch of the Karen people, and in the newer work among the Shans expanding now into work for the Muhsos and neighboring tribes, this lack is conspicuous and is greatly to be deplored. Very earnestly Christian disciples should pray that the Lord of the harvest will send forth laborers for this attractive service to which he is offering so rich rewards.

Educational Problems

In our educational work the year has brought a marked prosperity in which all the higher institutions have shared. Each theological seminary has the largest enrolment in its history, and the college extends its strong ministry to an ever enlarging company. It is hoped that the new building for students in the collegiate department proper will be erected during the present year, and the plans long in mind for advancement of the work of the college to the highest collegiate grade should be consummated in the immediate future.

Valuable service is predicted for the work of the Educational Commission, whose members will be chosen by the Executive Committee after nomination is made at the next meeting of the Burman Conference. Our educational work for the many peoples whom the group of missions in Burma is serving, presents many problems. A difficulty keenly felt at present is that of securing teachers competent to meet the stricter educational requirements of the government. The work of the commission will bring to bear upon the solution of this and other problems the best wisdom and experience of the mission, and larger unity and wiser and stronger development for this far-reaching work, are confidently anticipated.

New Mission Press

The new building of the Mission Press, whose erection is now well advanced, is a source of joy and Christian pride to all members of the mission. It furnishes a fitting center for an agency whose beneficent work reaches to the furthest boundaries of the country. Standing at the gateway of Burma it gives to all who visit that country a more just realization of the dignity and worth of the service which Christian missions are rendering to this land.

THEOLOGICAL INSTITUTIONS

Insein, a beautiful suburb nine miles from Rangoon, is the seat of the theological seminaries. The fine compound of twenty acres of rolling and wooded land has an excellent water supply and affords ample room for the residences of the missionary instructors, dormitories for students, houses for native teachers and the two chapels in which the work of the school is conducted.

Karen Theological Seminary

Number of pupils, 137

THE reports of Dr. Smith and Mr. Thomas show prosperity and promise of expanding usefulness for the institution. A fine entering class of forty furnishes cause for gratification, particularly in view of the increasing demand for trained workers, springing from the general expansion of the work and from the far-reaching spiritual awakenings in various parts of Burma. One of the urgent needs of the seminary is the preparation of additional text-books, together with the revision of some now in use. To meet some of the most pressing of these demands Dr. Smith has already postponed his furlough for a year, and hopes in the future to give even more of his time to this important phase of the work. These plans are possible because of the assistance rendered by Mr. Thomas. The Anglo-vernacular department of the seminary, to which Mr. Thomas was specially appointed in 1899, has not developed largely as yet. This department is designed particularly to meet the need of students who have taken the full

Expanding Usefulness

course at the college before entering the seminary. It is hoped that the number of such students will increase largely in the future.

REPORT OF DR. SMITH:

Since 1899, the year in which a house was built for the missionary in special charge of the Anglo-vernacular department and that department was fully inaugurated, a period of six years, we have had but one candidate for the ministry for that course. That one was of such a character as to make us wish for more. This, however, is in the hands of the Lord of the harvest. Meanwhile it continues to be our duty, as a part of the scheme for a higher education of a select few of the children of our converts, to provide for the ministerial training of such graduates of the college as God may call into the ministry. The absence of such students in the Anglo-vernacular gives us more of the service of Mr. Thomas in the vernacular, in connection with which he has had classes in New Testament interpretation, and in the study of the Burmese tracts. Mr. Thomas has also relieved me during the past year of the care of the greater part of the evening services, thus enabling me to give more time to the taking through the press of text-books used in the seminary, which had gone out of print. Indeed, it was for the sake of this work, that I gave up the furlough which I was expecting to take last year; and yet, without this kindly aid on the part of Mr. Thomas, the printing would have sadly dragged. As it is, two books, the "Church History" and "The Baptist Church Directory," by Hiscox, are now practically completed and will be ready for use the coming year. Next year two other text-books must be taken through the press, to say nothing of new and improved works which ought to be prepared as soon as possible for the greater efficiency of the seminary. This need is simply appalling when taken in connection with the limitations which the care of the seminary imposes. I am happy to announce as a part of the year's history the appearance of a text-book on sermonizing, for many years one of the standing wants of the seminary.

Preparation of Text-Books

The year 1904 began with an entering class of forty and an attendance in all the classes of 137: it closes with an attendance of 135. The graduating class consisted of only twenty-one members, the smallest class that has been graduated for several years. The demand for workers created by the Ko San Ye movement, to say nothing of the calls from distant peoples, such as the Shans, the Chins, and recently the Muhsos, makes it specially gratifying that the three remaining classes in the seminary number each upwards of thirty, and we trust that the next entering class will fully equal those of the three years just past. We have dormitory room for only a few more than the present number—without unsanitary crowding. The training school for native workers is the last place where retrenchment can be entertained, if the evangelization of the country is seriously intended.

The Call for Workers

Some changes have been made in the curriculum, and more hours daily are devoted to lectures, in order to increase the amount of direct biblical

study. The discovery is being made that students of the mental habits of the majority of those who enter the seminary, acquire as much *in* the classroom as out of it, if not more.

It grieves me to report the death of one of the students, after an illness of only twelve hours, on the eighth of January. He was a lovable young fellow and bade fair to become an acceptable worker. He was just completing his second year.

Native Support of Seminary

The Karen churches have contributed to the support of the seminary during the past year with their accustomed liberality. Their contributions have amounted to 3,624 rupees, or $1,208. At the same time, 1,312 rupees have come in for the seminary endowment fund, which now amounts to 3,500 rupees.

Report of Mr. Thomas:

In the absence of a regular English course in the seminary, I have been again at liberty to teach the latter part of the New Testament to the senior class, as well as to continue the study of Burmese tracts and religious literature with all classes of the Karen Theological Seminary. In view of the graduation of a small class in New Testament Greek last year, however, another similar three years' course has been entered upon, thus utilizing the knowledge of English acquired by the students in the Baptist college and elsewhere. With the increased study of English in nearly all of our mission schools, it becomes increasingly important that a limited number of students shall pursue their studies in English in the seminary that they may minister to audiences composed largely of the more educated youth in our station schools. That there are not more of this class of students looking towards the work of the Christian ministry is a cause of sorrow we have in common with the theological seminaries of America.

Lack of Qualified Students for the Ministry

With the appointment of Mr. and Mrs. Marshall to the prosperous Tharrawaddy Karen Mission, the seminary has once more been free to lend a helping hand to more needy portions of our constituency, as opportunity has offered. Last dry season's long vacation afforded me the rare privilege of visiting two widely separated associations in Tavoy and Sandoway. I intend also to be present at the Bassein Pwo Karen Association this year in the continued absence of Dr. Cronkhite.

Besides attending to duties in connection with the convention, as well as on various committees, it has been my privilege to cooperate with brethren Vinton and McGuire in conducting conferences in the interests of the Rangoon Baptist City Missionary Society, of which I am now acting as president. I have also been glad to assist in maintaining an English service at Insein.

Preaching in Three Languages

But while seeking to cooperate in other forms of work, we who are engaged in work at the seminary, believe that our main work is right here, where we are more and more convinced that the greatest need of the mission as a whole is to be met. For in spite of the large numbers annually graduating, we are painfully conscious that they are unable to

cope with the needs of the great fields about us. Of the twenty or more graduating this year from the Karen Theological Seminary alone, nearly half are in requisition for the wonderful opening among the Muhsos near Kengtung, while others are needed by Dr. East in his promising work among the wild Chins of Haka. Thus very few are left to meet the needs created by the unprecedented revival still in progress all about us here in lower Burma in connection with the Ko San Ye movement, to say nothing of the churches looking to the seminary for pastors.

Unprecedented Calls for Workers

Burman Theological Seminary

Number of pupils, 33

ALTHOUGH not boasting so large a body of students as her sister institution, the Burman seminary is performing most valued service in giving theological instruction through the medium of the ruling tongue of Burma. Dr. Eveleth reports a prosperous year. The lengthening of the course of study, from three to four years, delays for a year the graduation of a new class of students. Here, too, the size of the entering class, which numbers nineteen, or over one half of the total enrolment, is a source of satisfaction. Some fear is expressed that the appearance of the bubonic plague, with its unfamiliar terrors, may affect unfavorably the attendance for the coming year. The students have done excellent work during vacations in evangelistic touring in needy fields.

REPORT OF DR. EVELETH:

The past year of the seminary has been most satisfactory. The entering class of nineteen was considerably larger than is usual with us. There were several accessions also to the other classes, raising the number of students in the seminary to thirty-three. As we are now extending the course of study to four years, no class was graduated. Our four dormitories are constructed to accommodate ten men each, so that the incoming class should fill the vacant spaces provided for students. The health of the students has been much better than in past years, a blessing which may be attributed in part to the improvement in the quality of their daily food.

Increased Numbers

A large number of our students are employed in important fields during the present vacation; and some of them report very happy results from their work. Dan Shu, a Burman Christian woman at Insein, has just given 500 rupees to be added to the Stevens Memorial Fund, the interest of which is annually used to aid indigent students in the seminary.

Soon after the close of the winter term, the bubonic plague appeared in Rangoon; and up to the present time, it has baffled the skill of the physicians, and made slow but steady progress. Should the municipality fail to stamp it out during the hot season, doubtless it will have a deterrent

Appearance of Plague

effect upon students who would otherwise attend the seminary. Cholera and smallpox are so frequent visitors that the people are but little disturbed by their presence; but the bubonic plague is a new and terrible enemy, which the natives of Burma fear exceedingly.

RANGOON BAPTIST COLLEGE

Total number of pupils, 841; (in collegiate department, 33)
College church members, 104

Collegiate work for the students gathered from the many races of Burma is conducted in the Rangoon Baptist College, located in the city of Rangoon, founded in 1872. The development of the institution has been gradual, but in recent years the teaching force has been much increased and a normal department added. Dr. Cushing is principal of the college which possesses both an American and a native faculty.

THE college has continued its strong work for its large company of pupils and through them for the people of Burma. The American faculty, Dr. Cushing, Dr. Hicks, Prof. Smith, Prof. Ingram, Dr. St. John and Prof. Rice, have continued in their places throughout the year. The principal, Dr. Cushing, is now absent upon a brief furlough, leaving the administration of the college with the vice-principal, Dr. Hicks. Dr. Cushing's report presents in a comprehensive view the work of the several departments. In addition to their regular duties at the college, all members of the faculty have participated actively in various ways in the general work in the city. The death of Mrs. St. John was a loss keenly felt by the missionary circle, to which she had endeared herself, as well as by the native Christian community.

REPORT OF DR. CUSHING:

The importance of this institution to the mission with which it is connected is very great; its influence is widespread. Pupils from Mergui to Bhamo and also from the Shan States are found on its rolls; young men from all our missions gather here for higher education and for normal instruction under a direct moral and religious influence which tends to develop and strengthen a Christian manhood. A good number of young men have already entered the Christian ministry, scores of former students are found as teachers in mission and other schools, and numerous representatives, engaged in the ordinary forms of business, are scattered over all the province.

Raising the Grade of the College

A preliminary step has been taken towards raising the institution to a first-grade college. The Executive Committee of the Union has approved the erection of a suitable new building for the use of the college, as soon as funds can be collected. The accomplishment of this object, as well as provision for other necessary expenditure, requires time; for a missionary body cannot immediately command any large amount of money for extra financial calls,

The enrolment of the year is as follows: college, thirty-three; collegiate Anglo-vernacular high department, 127; vernacular high department, eight; collegiate Anglo-vernacular middle department, 243; vernacular middle department, eight; collegiate Anglo-vernacular primary department, 395; kindergarten, forty-four; pupils taking only the normal course, thirteen; making a total of 871. Of this total, 135 were normal pupils. Seven candidates were presented for the first arts examination of the Calcutta university. Of these, one was prevented from sitting by a severe attack of typhoid fever: of the remaining six, two passed. Enrolment

The department of physics and chemistry, in charge of Dr. Hicks, is now giving more attention to individual laboratory work. The change last year, relieving the department of the mathematical work formerly assigned to it, has made this possible; and the results are stimulating and gratifying. At the same time it has brought urgently to the front the need of proper facilities for such work. Plans for a new building for systematic laboratory work of students have been prepared, and we hope our next report may record its completion. The practical aim of connecting bookwork with personal observation at first hand, has been paramount also in the teaching of sanitary science. A fine field of investigation lies near at hand in the city of Rangoon; and its drainage, sewage system, plague-inspection, segregation camp, and water supply have been examined. Sanitary conditions in our own compound and dormitories constitute a fruitful and tempting theme at close range; but one into which it would not be prudent to enter too minutely till we are furnished with the means of making radical improvements. Practical Study of Sanitary Science

The junior and senior entrance classes in English and the two first arts classes in Pali have been, as in the previous year, under the charge of Professor Smith. To him also have been entrusted the superintendency of the Sunday school and the duties of librarian of the college library. In the latter capacity he has during the year undertaken a thorough classification and re-arrangement of the library, the work being done largely by "free pupils" under the supervision of the librarian. The task of cataloguing is now being slowly accomplished.

Though the year brought illness and death to the home of the professor of mathematics, unusual vigor has made it possible for him to increase his work outside of his special department. Persistent application to classroom work, with the gain being derived from experience, has made pleasant the four hours spent daily in it. His further tasks have been to conduct weekly a teachers' Bible class and a Sunday school Bible class; to preach in the chapel in his turn and in neighboring churches and Young Men's Christian Association halls as opportunity afforded; to write and lecture on biblical, temperance, missionary, pedagogical and literary subjects, since July first; to pursue the study of the Burmese language, with the aid of a native teacher, and the study of Pali since the middle of October.

Work in the normal school has gone on uninterruptedly during the year, and has been marked with a varied success, as the results of the examination show.

The sloyd department has done good work. All passed in the first and second year, there being no third-year class, as this is only the second year since the establishment of the sloyd department. During the coming year all normal students will be required to take sloyd. One teacher gives his entire time to these classes.

Classes in the vernacular normal have been small, and the result has not yet been published; but the incoming class is a little larger.

The primary normal classes are the largest of any in the normal school. There were sixty-four enroled this year, of whom eight were girls. Of the twenty-five presented for final theoretical test, eleven passed.

Student Activities

The secondary Anglo-vernacular presented twenty students for the examination, of whom sixteen passed, eleven for secondary grade and five for primary grade certificates. With the experience of the past year as a guide, it is hoped that even better results may be obtained next year.

There has been an increasing religious sentiment among the Eurasian boarders; even the very smallest take an active part in the Sunday evening Christian Endeavor meeting, and two are taking a decided stand for Christ and asking for baptism.

Great interest has been taken in athletic sports. Besides the Baptist college club, which entered the lists with outside associations, the college and each class of the collegiate high and middle departments formed teams, subscribed money for prizes and played many well-contested games, the college team winning the final contest. The annual school sports were held on November 26. The debating society has been carried on vigorously, and has been an educating force of great value in the cultivation of the use of the English language and in stimulating minds to think. The annual prize-giving took place on December 22 before a large audience. Sir Herbert White, chief justice of lower Burma, and Mr. W. G. Wedderspoon, officiating director of public instruction, made brief addresses.

Religious Interests

The members of the faculty have preached in turn at the Sunday morning and Friday evening services, and have responded to calls for addresses in connection with outside religious and philanthropic organizations. Mrs. Rice has rendered invaluable aid in caring for the college choir and training it for the Sunday services. A new chapel has been erected for the use of the Karen students. A large sum of money was contributed by Christian Karens of different districts. The statistics of the college church are: baptized, ten; lost by death, two; present total, 104. The contributions for the year have been 473 rupees. The church has begun a Sunday evening mission at Puzundaung and is arranging to have a similar mission at Dunnidaw, both in the eastern part of the city.

BAPTIST MISSION PRESS

The printing and publishing house of the mission in Burma, known as the American Baptist Mission Press, is located in the city of Rangoon and is under the superintendency of Mr. F. D. Phinney.

A New Era

THE Mission Press is entering upon a new era in its long history of valued service. Portions of the new building are already sufficiently completed to permit occupancy and use. Photographs and reports show an admirable building, well adapted to the complex requirements of the work of publishing a widely varied literature in many languages, equipment for type-founding and photo-engraving, a bindery and other accessories of a thoroughly fitted printing office, together with a salesroom for the display and sale of the products of its presses. A recent visitor to Rangoon refers to this press as the most striking advertisement of Christian activities in all Burma. Mr. Phinney's report reflects satisfaction in the work of the year, which has continued side by side with the building operations, without diminution and even with some slight expansion. An interesting incident has been the production of a new font of the puzzling Burmese type in reduced size, the font including 600 to 700 characters.

REPORT OF MR. PHINNEY:

The years since my last return to Rangoon have each been marked years in the history of the Baptist Mission Press; and the year 1904 was marked near its close by our entrance into the front and main section of the new press building.

A year ago we hoped to be fully settled within six months, but delays beyond all expectation deferred the long hoped for occupation. The first room of the new building to be ready for occupation was the composing-room, and we made the first move to occupy it on October 12. Then the contents of an iron warehouse were stored as a temporary measure in what was to be the pressroom; and in November the bindery was moved to the upper floor front, where it is to remain till the third and last section of the building is done. The cement floor of the salesroom and offices and stock room was laid, but proved to be below contract grade; and the contractor had to take it up and relay it; but he made a good job the second time, as indeed he had intended to do at first. This delayed moving into the salesroom; but when the last portion of the floor had been down but twenty-four hours, the Chinese cabinet makers went in with the shelving and worked with a will, as many men as could work to advantage. The painters and varnishers were sharp on their heels; and before the last touches had been given by either set of men, Mr. Snyder and myself with a force of helpers and coolies began to move in stock and pile it on the shelves. We began this moving December 12, and had to keep touch with current work as well, while the rest of the staff were busy with the

Moving into the New Salesroom

approaching holiday trade. On the evening of the fourteenth we closed the old salesroom for the last time; and on the morning of the fifteenth we opened the doors of our new salesroom to the public for the first time, and welcomed the crowds of persons who came to look and remained to buy. Our sales from the fifteenth of December to the end of the month are fifty per cent. greater than those of 1903. So much for being on the main street, and having a well lighted and spacious salesroom.

In previous years I have mentioned in my reports the publishing work of the press. While the printing of Bibles and other religious and educational work, and the carrying on of a large school-book business for all Burma, are the main objects of our existence, this work can never be made self-supporting, so that it would be necessary to call for financial aid from America for support of our current work, if there were not some other means at hand of making good the inevitable deficit. To do this we carry on a miscellaneous stationery and printing business. It may not be out of place to mention here that my own salary for the past twenty-two years, aside from house rental, has been paid from the press income, and both salary and rental of the assistant superintendent are paid by the press. This has been done by means of the forms of business outside of our main lines of work. During the past year but little expansion was possible, owing to the very crowded conditions of all workrooms, but still we are able to report that the total business in 1904 was nine and one third per cent. greater than that of 1903. We expect real growth for the year 1905.

How the Press Supports Itself

Making New Type

A notable achievement of the year has been the production of a font of Burmese type on 10 point American standard body, a size smaller than has ever been put to use in Burma before. This we are now putting into work, the first use being in the printing of the Gospel by Mark, and we have endeavored by means of a stereotyped plate to illustrate this report with a page from the gospel. A font of Burmese type is like Chinese type in one particular, in that the font is never complete. The present font has between 600 and 700 characters, and this number will be increased as demands arise. Each character requires a steel punch, accurately cut and polished, and a matrix accurately adjusted before the type can be cast for use. We are now about ready to cast the additional characters needed for the Sgaw Karen. Our punch cutter is at work on a font on 24 point body, a size never before cast in Burmese, on which we hope to report a year from now.

I gladly make mention of our grateful appreciation of the gifts of many friends of this work, and of the appropriation of the Executive Committee which has made this new building with all its blessed possibilities an actuality. I also gladly announce the gift to the press of the foundation for a small photo-engraving plant, which has been made to the press by J. Jackson, Esq., a photographer for many years past in Rangoon. This we shall hope to complete and put into use when the building is done.

WORK FOR BURMANS

Churches, 41; members, 2,974; added by baptism, 253*

The Ruling Race

THE Burmans numerically, and in the influential position which they still maintain, are first among the peoples of the land. It was to them Judson came when driven from British India. Of the entire population of ten and one half millions, the Burmans number about 8,000,000. Their religion is Buddhism, which here is of a more attractive type than in more eastern countries, but as everywhere is without a message for the deepest needs of the soul. Our work is conducted at sixteen stations. The Burmans, while courteous and freely discussing religious questions, like other leading peoples of Eastern lands, respond but slowly to Christian influence. Yet the work offers real encouragement and, if adequately manned, is certain of increasing success.

RANGOON — BURMAN

Churches, 10; members, 570; added by baptism, 63

Rangoon, the capital of Burma, is on the Rangoon River, the eastern channel of the Irawadi delta, and twenty miles from the sea. It has a population of nearly 250,000 and is one of the most cosmopolitan cities of the world. Many changes have taken place since Dr. Judson found it a town of huts behind a wooden stockade; for the Rangoon of today has many fine buildings, well paved and well lighted streets, fine stores, street cars and excellent wharves. It has become a center for an immense amount of export trade in rice and lumber, and ships from many lands are seen in the harbor. The leading attraction to the visitor is the great gilded Shwey Dagon Pagoda, the emblem of Buddhism that rules the country.

The Capital of Burma

THIS great field includes the city of Rangoon and reaches far into the outlying country. General evangelistic work is conducted by Mr. and Mrs. McGuire and Miss Fredrickson. There has been no general movement among the Burmans, yet steady gains are noted. A new church of thirty members has been organized at Insein, making a total of ten Burman churches in this field. The report finds special cause for gratification in the increased voluntary activity of laymen in the churches.

Dr. Stevens, who resides at Insein, gives his time largely to literary work in the Burman tongue, and is now engaged in cooperation with a committee of missionaries in a thorough and painstaking revision of the Burman Bible. At Insein also Misses Phinney and Ranney conduct their school for the training of Bible women, through which they are rendering a far-reaching service. One of the two flourishing day schools in the city is about to erect a new building which will be

*The figures include the mixed Burman-Talain membership in Moulmein and Burman-Karen membership in Pegu. Certain churches of Karen and other races also have a small Burman membership.

used also as a place of worship by the church. The Kemendine School for Burman girls continues its important work under the supervision of Miss Shinn and Miss Craft.

REPORT OF MR. MCGUIRE:

The work grows from year to year. Heretofore the Christians at Insein and at Mingaladon, two miles from Insein, have constituted but a single church. The brethren at Insein, however, feel that they are now strong enough to maintain a work of their own, and their organization into a separate body gives us one more church than last year. The new church has a membership of about thirty. At Mingaladon plans are forming for the erection of a new building. The church at Kyunlamu, on the western border of the field, has built a new chapel at a cost of about 700 rupees. The Kyunlamu Christians are a staunch people, well reported of among the heathen, and are growing both in numbers and in strength. At Maubin the Burman church has felt itself strong enough to undertake the entertainment of the association this coming March: this could not have been done a few years ago. The pastor, Saya Thaw, has ability as a leader, and he looks carefully after the work of the church, the Sunday school and the day school. At Kemendine there have been ten baptisms, all from the pupils of the school. The church continues without a pastor, no suitable man having yet been found. The pulpit is supplied for the most part from the seminary. Miss Shinn's report to the woman's board will show that the school has prospered. The lack of qualified teachers has added greatly to the burden of her work. With the increase of girls having an Anglo-vernacular training, it is to be hoped that this difficulty will gradually disappear.

Advance Among the Churches

Evangelistic work on the field is hopeful. There is no general turning to the Lord on the part of the Burmans; yet in whatever part of the field we go we find inquirers, and there is reason to believe that their numbers will steadily increase. With Miss Ranney, Miss Phinney, Miss Frederickson and ourselves, we are now able to make up three parties to itinerate in as many directions among the teeming thousands of this great field. Yet we are still unable to reach more than a small fraction of the people. It is clear that the work of evangelization, to an extent at all proportionate with the need, can never be done by paid helpers, whether supported in this country or from America. At this time in various parts of the field there are strong men working effectively, with no expectation and apparently no desire for financial assistance. My hope is to increase continually the number of such workers, laymen for the most part, men who have means of subsistence independent of the mission, and to get them together so far as possible once a year for a month of Bible study, conference and mutual fellowship. Such a class, eleven in number, nine men and two women, studied with me, during last September, the parables of Jesus. It was time well spent, and will tell upon their preaching and work this coming year. The work of circulating Scripture portions, especially gospels, which began in earnest

Strong Volunteers

last year, has been continued. Thousands of copies of the Word are now in the hands of Buddhists, who have paid something for them and will read them.

The work of the schools at Lanmadaw and Dalhousie Street has been carried on as usual. The recent examination showed an improvement over last year. Maung Ba Myaing, the head master, resigned his position at the end of October. His withdrawal was a loss to the school. In connection with each school a flourishing Sunday school has been maintained. Branch Sunday schools were also established in two places and kept up during the rains. Miss Fredrickson was largely instrumental in this. At Lanmadaw the people have entered cordially into the plan for a new building. Subscriptions to the amount of 1,882 rupees have been paid, and the remainder of the sum needed will be raised when the time comes. At present we are awaiting sanction of a building grant from the municipality, without which the work cannot proceed. The time for opening their Bible school, May, found Miss Ranney and Miss Phinney comfortably settled in their new house at Insein, which will henceforth be the headquarters for their work. The land, which is valuable, was the gift of a Burman Christian woman. It is well situated, being not far from the railway station and near to the Burman church. Some of the girls from the school rendered effective service as Sunday school teachers at Lanmadaw, Dalhousie Street, and elsewhere during the last rains. Miss Fredrickson's work has been done with the efficiency and success which we anticipated from our knowledge of her work in Mandalay.

Women's Bible School

Report of Dr. Stevens:

The "Jubilee Volume" in the Burmese language, to which I made reference in my last annual report, was issued from the press in February, 1904. Such was the call for this book that in a few months about 400 copies had been disposed of, or two fifths of the whole edition. The printing of the Burmese Gospel according to John was followed by that of the Gospel according to Mark, each in an edition of 5,000. I am now engaged in reading the form proofs of the Gospel according to Luke (also in Burmese), which is to be published in an edition of 10,000. The work of revising the Burmese Gospel of John has been completed, and a beginning has been made upon the Gospel of Mark. I am able to report good progress in the printing of the second edition of ancient history, the first of two volumes entitled "Elements of History," which my father prepared in Burmese and published at Moulmein half a century ago. About two thirds of this volume has already been struck off.

Gospels in Burmese

I have kept no account of the hundreds and thousands of leaflets which I have distributed gratis. In the selling of Burmese gospels this year, I have had no success; but of Urdu, Gurmukhi, Bengali, Hindi, Oriya and Gujerati, I have sold in the course of twelve months, 183 copies. The number of Burmese, Oriya, Chinese and Gujerati tracts sold was 218. The whole amount thus received comes to but little more than seven rupees. It would be much easier to give away everything in the shape of religious

reading; but I feel that a principle is involved, and find that the emigrants from Hindustan have learned to expect to pay for Scripture portions at the nominal rate of one or two pice.

The Burman Messenger

With the December number for 1904, closes the forty-second volume of *The Burman Messenger,* which my father started on its career of usefulness in June, 1862. At that time the native Christians were eager to get news not only from the churches but also from the Civil War in America. At present everybody is anxious to know the purport of the latest telegrams concerning the war between Russia and Japan. Naturally the circulation of this religious monthly has increased of late. It remains to be seen whether the subscription list will continue to lengthen after the advent of the hoped-for peace between the two nations now fiercely contending for the mastery.

Report of Misses Ranney and Phinney:

Misses Ranney and Phinney give a graphic picture of types of field work:

A Good Bargain

Our work among the heathen has been carried on from house to house, on steamer decks, on the railway, in bazars and by the roadside, through the selling of gospel portions, distributing leaflets, and testifying to the power of Christ to save from sin. The Burman loves a good bargain, and when one buys a gospel, we throw in some of our bright colored gospel leaflets for good measure; it sometimes seems as if he bought the book to get the bargain. Some who have bought before have asked for other portions, and where they have never before been sold large sales have been made. In one town, the center of a new district, we sold in less than two hours 146 gospels, at the steamer landing and near the bazar. One Burman policeman bought samples of everything we had; said he believed, and wished us to call on his wife in another town and preach to her. We did so and had a good hearing from her and her neighbors. We have worked in eighteen centers and sold 947 gospels; with the exception of two places, we have been well received. In each of these towns an English Buddhist priest has been living, and lately a Burman priest of high degree has been visiting. When he arrives, the people carpet the road, from the steamer to the monastery, with rugs, the women cover these with their silk handkerchiefs, and many of them, kneeling, spread out their long hair, begging him to tread upon it.

MOULMEIN — BURMAN

Churches, 4; members, 378; added by baptism, 18

Moulmein, the chief city of the Tenasserim Province, is situated at the junction of three rivers and in the midst of strikingly beautiful scenery. It is one of the leading seaports of the country, having a large export business in teakwood, rice and ivory. Early mission work at Moulmein is closely associated with Dr. and Mrs. Judson, and there are living even yet some members of the Burman Church who were baptized by him; while not far away, at Amherst, is the sacred spot where the body of Ann Hasseltine Judson was laid to rest. The Burman church of Moulmein is a conspicuous example of a self-supporting and self-propagating church.

Here are well-established schools for both boys and girls. In the building used for the boys' school the first copies of Judson's Burman Bible were printed. Work for Burmans, Talains, Karens, Telugus and Tamils is carried on at Moulmein.

UPON the departure of Mr. McCurdy, made necessary early in the year by the ill health of his wife, the care of both Burman and Talain work devolved upon Mr. Darrow. In the absence of both Mr. Bushell and Mr. Crawley, Mr. Darrow was for a time the only missionary, aside from workers of the woman's societies, on this great field of widely varied interests. As the year closed, Mr. and Mrs. Wiatt arrived at Moulmein and were designated to the Burman Mission. Mr. Darrow reports for the combined work. A strong, self-sustaining Burman church exists at Moulmein. Miss Ayres has removed to Thatone, her influence being felt in a more vigorous life for the church. The excellent boys' school at Moulmein continues its valued service under the direction of Saya Ah Syoo; and the Morton Lane School for girls has prospered under the efficient management of Miss Whitehead, who now welcomes an associate in Mrs. Elliot.

Missionaries Old and New

REPORT OF MR. DARROW:

In the absence of a Burman missionary, the Burman as well as the Talain work has been under my care. Mr. and Mrs. McCurdy, because of Mrs. McCurdy's ill health, were obliged to return to America in April, 1904. It has been a great pleasure to welcome to Moulmein to this intermarried Burman-Talain field, Mr. and Mrs. Wiatt, Mrs. Darrow's brother and my sister. It has been an added joy to welcome Mrs. Elliot to our mission circle as a co-laborer of our much loved senior missionary, Miss Whitehead, under whose efficient management the Morton Lane School has attained such excellence.

Two of our preachers have died, one of these being the long-tried and faithful pastor of the Moulmein Church. In response to my call for more workers, three excellent young men offered themselves for service. Thatone, so long without a missionary, has again been provided for. Miss Ayres began her work there last May. Already there are signs of increased activity and new life. Two have been baptized and others are seeking the truth. The church has undertaken to pay half the salary of their pastor. This is a long step forward toward self-support. The school has been reorganized and registered as a girls' school with two well-qualified, certificated teachers. In a short time the school will be on a self-supporting basis. The attendance has already almost doubled. Thatone is an important place and increasingly so since it is on the new railroad now building between Moulmein and Pegu. This new railroad will open a densely populated district between Thatone and Pegu, which for many years has been almost wholly neglected.

Miss Ayres at Thatone

On the Judson compound the work has moved steadily forward. The church has been prospered under the faithful leadership of the pastor,

Saya Po Kin, and the hearty cooperation of a strong, active membership. The choir has proved itself increasingly helpful under the able leadership of Mr. L. F. Ah Pan. The Sunday school and boys' day and boarding school, both under the efficient management of Saya L. T. Ah Syoo, have had an unusually successful year. The old Mission Press building, still the home of the boys' school, has been crowded to overflowing; two large classes are sheltered in a temporary lean-to; while a number of the rooms are too small for the classes. The inspector visited the school a short time since, and when examining one of the classes, was asked if he desired a chair. Surveying the crowded room, with boys all around him, he quickly replied, "Where could I put it?" There can be few better or more important schools in all Burma than this old boys' school. Yet all these years it has had to put up with the cast-off suit of its elder brother, the first mission press. This elder brother has had a second suit and now a brand new third one. Isn't this school about old enough to have a nice new tailor-made suit, too? If we are to hold our own with the forces at work in the awakening of Burma, it must have one. On this old historic compound, the birthplace of missionaries and missions alike, a monument should be built commensurate with past consecrated missionary effort and present and future needs.

Only Standing Room

TAVOY — BURMAN

Churches, 1; members, 31; added by baptism, 1

Tavoy is located about thirty miles from the sea, on the left bank of the Tavoy River and some distance south of Moulmein. It was once the capital of an independent kingdom, but for several hundred years afterwards was subject to either Siam or Burma. It was taken by the British in 1824. The district is shut off from Siam by a range of mountains averaging 5,000 feet in height, over which there are only two practicable passes, so that the people of the region naturally affiliate with Burma. Not far below on the seashore is Monmagon, a popular resort where the missionaries sometimes go for recreation. The name of George Dana Boardman is intimately associated with early mission work at Tavoy.

AT Tavoy Mrs. Hancock has labored faithfully, endeavoring to carry on the work which should have a missionary family. Her plea for reenforcement has been earnest and repeated, yet the facts are louder than the call. At no point is the need for a Burman missionary greater than at Tavoy. Mrs. Hancock writes hopefully of the work and reports a prosperous year.

REPORT OF MRS. HANCOCK:

Observing the Week of Prayer

This Burman Baptist church observed the first week of January as a week of prayer, and continued it until each Christian family had welcomed the rest to their home and invited their heathen neighbors, who after the service and a cup of tea entered into conversation with the preachers on the all-important topic of salvation by Christ Jesus.

There has been no declension in the work of the church. The marked

increase shown in the offerings is for mission work, Bible schools, etc., and not for the regular expenses of the church. All the helpers have been loyal and faithful; and the school has earned more in government grants than it did last year. The Anglo-vernacular school for girls was abandoned at the close of the rains; and several trips were made into the district where we were well received.

A Plea for Help

Your missionary has pleaded all the year in vain for an associate, but yet hopes for relief in 1905. The Baptists of America cannot afford to let this historic, important station remain longer under the sole charge of a feeble woman, who today celebrates her sixty-first birthday. The least that should be done is to send to her aid at once one of your choice daughters, if you cannot send one of your choice sons.

BASSEIN — BURMAN

Churches, 4; members, 151; added by baptism, 1

Bassein is situated fifty miles from the sea on the western branch of the Irawadi delta, and has a population of about 28,000. The Burman department has here an important work, though the field historically is more closely related with the Karen work. In this work broad foundations were laid at an early period, the development of self-support being strongly emphasized.

MR. TRIBOLET cared for the work to the close of the year, but has now left upon furlough, and Professor Roach, formerly of the college, has taken temporary charge. Mr. Tribolet reports that the schools in general are prosperous. He feels deeply, however, the need of larger evangelistic effort for the Burman people, and urges strongly the early appointment by one of the woman's societies of an associate in school work in order that just attention may be given to the evangelization of this field.

REPORT OF MR. TRIBOLET:

The Station Church

Conditions at Bassein exemplify the very serious difficulties attending the work for Burmans in all parts of the country. Progress is slow, painfully slow, to the missionary who longs to see this race turning to Jesus Christ. We have but one baptism to report for the past year, that of a woman, who came a long distance, of her own accord, asking for baptism. The church at Bassein profits by the presence of the missionary and the staff of Christian teachers engaged in the town school. Seven Sunday schools are maintained in connection with the central church. A more vigorous pastor is needed to lead the church into greater activity. Work is carried on at eleven outstations: the work at Wakema, begun by Dr. and Mrs. Jameson in 1884, has a church of forty-six members; Saya Shwe Dwe with his wife, Ma Yin, are witnessing nobly for Christ in this centrally located, busy little town of 5,000 people; at Kyonmange the church has ceased to exist as all the members have moved away, yet a faithful Christian teacher still carries on the school; and a new church

was formed during the year at Zegri, in connection with the meeting of a small association. The twenty members have settled a pastor, started a school, built a house for teacher and preacher and give promise of aggressive church life.

Prosperity of Schools

Extensive and much needed repairs on several of the school buildings have been planned and completed. The schools generally are prosperous, some being wholly supported by the fees of pupils and grants from the government. Not a few of the teachers are most earnest Christian workers in their villages. Plans are making for the securing of new sites, and erecting school buildings at several new centers. In this work of extension, the native Christians participate most heartily, according to their ability. Faithful, now blind, U Thong has given 1,000 rupees towards a church and school building at Myoungmya.

It is much to be regretted that so large part of my time during the present term of service has been necessarily given to the oversight of the schools in the town and outstation. The need is imperative that such provision shall be made for the school work as shall free the missionary for the direct work of evangelism among the people of this most important field.

HENZADA — BURMAN

Churches, 6; members, 368; added by baptism, 40

Henzada is an important city of about 20,000 inhabitants, a large proportion of whom are Burmans. It is located on the main stream of the Irawadi 100 miles northwest of Rangoon and is accessible either by rail or water. The name means "the resting place of the Hintha or Brahminy goose." The townspeople are famous for their wood carving. For some years Henzada has been one of the leading centers for Burman work. The Karen work also is of great importance and numerically exceeds that for the Burmans.

ONE of the strongest of our Burman interests is found at Henzada. Mr. Cummings, who has been in charge for a number of years, is now taking needed rest in the home land, and Mrs. Case, who bravely went alone to this work, is bearing large responsibilities nobly. She has most efficient aid from Miss Stickney, of the woman's society, who conducts a flourishing school work. In her report Mrs. Case speaks of difficulties surmounted, of progress in the town church, of touring in the jungles, of the need of well-trained workers.

An Interesting Contrast

An interesting reference is made to the contrast between the receptiveness of the Burmese people in the lower section of Burma, in which Christian work has long been prosecuted, and the indifference shown by the people of upper Burma.

REPORT OF MRS. CASE:

The care of this station was left in my hands by the return of Mr. Cummings to America in March, 1904. We had together spent the month of

February in the district to enable me to become somewhat acquainted with the work. The vacation in hot April was the time for becoming acquainted with accounts, making out reports and doing up the odd jobs before school re-opened. One pleasant feature of that hot season vacation was the dedication, in the village of Mayoka, of a little chapel, built by the earnest persistence of an illiterate but believing old woman, named Ma Win Doak. When she could find nothing more to do for her chapel, in very gladness of heart she raised a cone-shaped structure of bamboo on a pole near a corner, covered it with stalks of rice and gave it as a feast to the birds.

Eager to Give for Christ

Lack of moral perspective on the part of some of our teachers threw very heavy burdens of teaching and responsibility upon Miss Stickney and myself during the rains. Sometimes disaster seemed inevitable, but we turned our prow towards the on-coming wave and awaited the shock. What was our surprise to find that, instead of being overwhelmed, we rode the wave, and have come out into smooth seas. Our Anglo-vernacular school has increased considerably, a good corps of teachers has been gathered and both teachers and pupils are working earnestly and harmoniously. The opening of another school near the bazar has lessened somewhat the number of pupils at the bazar school.

In August with three of his preachers, Mr. Hascall came over from Thonze, and for two weeks delved with our preachers in Old Testament prophecy. They were all richly rewarded for their labor. Mr. Hascall also gave some heart-searching talks to the pupils of our Anglo-vernacular school, which we felt were productive of much good.

Because of the lack of teachers no jungle travel was possible during the rains; but we are glad to record the addition by baptism of fifteen persons to our town church, six of them being pupils from our school. Since the rains I have been from north to south in my district and am now engaged in an evangelistic tour up the Nawom River, accompanied by three preachers and the wife of one of them. There is much encouragement in the reception which is given to the truth and in the fact that those who have heard in times past remember what they heard and are anxious for more. Many give their names to the preachers as interested persons, waiting for more light; and many wish for baptism. On this trip we have had the joy of seeing nine buried with Christ in baptism, making twenty-four in all since my connection with the work. As I travel about this district, I feel more and more that the seed sown by hands long still, is now springing up to an abundant harvest. The reception of the truth in lower Burma is so different from the hard, unbelieving, cynical spirit with which the preacher is met in upper Burma. But this leads us to hope for the dawn of a brighter day in upper Burma.

Fruitage of Past Sowing

The strength of Christian training versus heathen influence is shown in the case of an intelligent Burman woman of about fifty years of age. She and all her relatives are dominated, both in temporal and spiritual matters by an arrogant old Buddhist; but she recently told me that she has never forgotten the training of the mission school in her child-

"Our Father" in Buddhist Pagodas

hood. When in response to the calls of friends she goes to the pagodas, her beads are always told to the accompaniment of the Lord's prayer, and her heart turns to the eternal God, not to the idol before which her knees are bent. Even on the platform of the great Shwey Dagon pagoda, "Our Father who art in heaven" was her prayer.

We have one pastor, six preachers and two colporteurs—all more or less effective. The pastor is growing old and a younger man must soon take his place; but who? We have one good man under training in the theological seminary who we had hoped would be ready for service this year, but the extension of the course keeps him there another year. I feel that one of the great needs of this field is capable, efficient, earnest, consecrated native brethren whose education will command respect; whose sweetness of spirit will gain love; and whose earnestness, zeal and apt presentation of the truth will win souls to Christ.

TOUNGOO — BURMAN

Churches, 1; members, 21; added by baptism, —

The town of Toungoo is pleasantly and healthfully situated on the Sittang River, which after a circuitous path of 350 miles flows into the Gulf of Martaban. It was once the capital of an independent kingdom founded in 1510, and the ruins of the walls and palace are still visible. It was captured by the king of Burma in 1610. Formerly a large military garrison was stationed here, but the numbers have greatly decreased of late. Toungoo has trade with the Karen hills and Shan states to the east.

MR. SHARP, while residing at Pyinmana, has given such oversight as was possible to the work at Toungoo; yet the field and school have suffered from lack of adequate supervision. Plans are now matured for the union of the small Burman school at Toungoo with the larger Bghai Karen school under the care of Mr. Heptonstall. A pleasant experience of the year was the examination of a man who had come seventy miles to ask for baptism. Mr. Sharp asks earnestly for a missionary for the work at Toungoo that he may give his time undividedly to development of the Pyinmana field.

Union of Interests

REPORT OF MR. SHARP:

Toungoo has taken up a considerable portion of my time; and still the school there has suffered from lack of supervision, and the field has remained practically uncared for. There are two or three centers in that field where inquirers are reported, from one village a man coming all the way to Pyinmana asking for baptism, a distance of seventy miles. His experience was given in a very satisfactory manner, and he was asked to return to his village, where we hope soon to baptize him, together with others who are reported to be asking for the ordinance.

SHWEGYIN — BURMAN

Churches, —; members, —; added by baptism, —

The particular field of which Shwegyin is the center covers an area as large as Massachusetts, Connecticut and Rhode Island, and contains one third of the Sgaw Karen population of Burma. The mission was founded in 1853 by Rev. Norman Harris.

THE Burman work at Shwegyin is small. For a number of years it has had only such oversight as Mr. Harris, the Karen missionary on this field, could give to it. Mr. Harris gives a deeply interesting incident as an indication that the work of past years was not lost.

REPORT OF MR. HARRIS:

A Noteworthy Incident

For several years there has been nothing to report from this mission, but recently an event has transpired which I deem eminently worthy of record. Thirteen years ago Mr. Hale baptized a Burman named Shwe Win. I have known the man for several years and was aware that he was trying to bring up his family in the fear of the Lord. Occasionally he would come to town, and I observed with interest that he never asked for favors, but always paid for his medicines and his little paper, *The Burman Messenger*, which he cherishes next to his Bible. I had never visited him in his home until about two months ago, when on his urgent solicitation I went there in connection with some other business. Simply to be present at his family prayers was well worth the effort it had cost me. First there was the singing of a hymn. Then the oldest daughter, a girl of seventeen, read a passage of Scripture. Another hymn followed. The second daughter read a portion of Scripture and there was another hymn. The third daughter read and there was still another hymn. Then followed prayer by the third daughter and by the father with a hymn intervening, and finally the singing of the benediction. The effect even on the young Karen preacher who accompanied me was to arouse the profoundest sympathy. The three daughters had been taught to read and sing by their devoted father. The reading was good; but as to the singing, Shwe Win has had no religious advantages, and he evidently has never learned a tune. Yet he so fervently desired to render to the Lord the praise of song that he devised a tune of his own, a slow sort of chant, applicable to hymns of all meters. Artistically the monotonous result was not satisfactory, and had nothing to commend it except that it bore not the remotest resemblance to the singing of the heathen; but I know not how many heavenly choirs may have ceased their singing to listen to the strains. On Sundays this service is gone through with thrice—morning, noon and night.

At the Family Altar

The climax of interest came about a month later when Mr. Sharp at my suggestion came down with one of his preachers to baptize Shwe Win's wife and three daughters. Two or three hundred heathen had

gathered by invitation to witness the scene. The examination was held in the presence of them all; and the answers, Mr. Sharp says, were the most satisfactory he has ever heard in Burma. After preaching, the solemn rite was performed accompanied with singing by a Karen choir of eleven voices, which I had had sent along. Then in an entirely simple manner Shwe Win arose and addressed the assembled multitudes in words somewhat as follows: "Friends and neighbors, you know how blamelessly I have lived before you all these years. You know my integrity. I have defrauded no man. You would sooner entrust your possessions to me than to any of your friends. And yet you have persecuted me. You have robbed me of my goods; you have ruined my trees (the man showed Mr. Sharp forty mango trees which his neighbors had maliciously girdled); and have tried in every way you could to make it difficult for me to gain a livelihood. I have never retaliated in any way. But now you are making it unsafe for me to leave my daughters at home so that I can go about my business, and God is leading me away. I do not know yet where I shall go, but I have wanted my family to be baptized in the presence of you all before my departure as a final witness to you." And so the man is going forth, at the call of God, like Abraham of old. Where he will ultimately take up his abode is uncertain, but his consuming desire is to be like Paul, to work with his own hands so as to be dependent on no one for his support, and then to preach the gospel without charge. And he does preach, preach faithfully anywhere and everywhere to any one who will listen.

A Farewell Testimony

The testimony of one such consistent Christian in a humble walk of life is worth that of a dozen mere hireling preachers, of whom I fear we have too many. I am not without hope that the desert of the Shwegyin Burman Mission may yet blossom as the rose.

PROME

Churches, 3; members, 222; added by baptism, 31

About 161 miles from Rangoon on the Irawadi River is the city of Prome. It is picturesquely located under the hills to the north and east. In ancient Burman history the town is spoken of as one of great size and strength, the capital of a powerful kingdom long before the dawn of the Christian era. An object of special interest is a golden pagoda, rearing its head to the height of nearly 180 feet.

EARLY in the year Mr. Mosier was obliged to return to America with his wife, who after a long and painful illness passed away in the early summer. The condition of Mr. Mosier's own health has made it necessary for him to prolong his stay in the home land. He plans to return to Burma in the coming autumn. During his absence from the field Miss E. H. Payne, who left her field at Toungoo in response to this call, has carried on this work single-handed. Her report speaks of well laid foundations and notes a distinct advance in the work as a whole.

Illness and Death

REPORT OF MISS PAYNE:

In the absence of Mr. Mosier it falls to me to send a report from this old and interesting field, where I have been in charge for nearly a year. Prome has the honor of having been visited by Dr. Judson. Missionary work was opened here in 1854 by Dr. Kincaid, who lived in a deserted phoongyi kyoung near the pagoda for more than a year. Some of the older Christians remember him and his three sons, James, George and Duke, as playmates and would much like to hear of them now. Mr. Symonds followed Dr. Kincaid and the two missionaries succeeded in obtaining a fine site for a missionary compound, overlooking the Irawadi River. Mr. Symonds died in 1876, but Rev. E. O. Stevens had arrived before Dr. Kincaid left some time previously, and continued to carry on the work after Mr. Symonds' death. When Mr. Stevens left Prome, Mr. Carson was in charge for a short time, and then there was no resident missionary until the arrival of Mr. Tilbe, who in his turn was succeeded by Mr. Mosier now in the United States.

Historical Facts

Amidst it all the work has grown and prospered. The native Christians are of a good stock and are liberal with their time and means for the spread of the gospel. Thirty-one persons were baptized during the past year, and eight have been added to this number since the new year opened. Evidences of the working of the Holy Spirit among the people are not wanting; disputes have been amicably settled; and there is a great deal of interest in the jungle and outstations.

A zealous and promising convert has spent a term at the theological seminary, Insein, supported by the Prome church. So anxious was he to study the Bible that he gave up all visible means of support, and was ready to go with only the clothes he stood up in. The church members rallied round him, and I am glad to be able to say that he in no way disappoints their expectations. At Toungdwingyi, a remote corner of this wide field, the veterinary assistant surgeon and the compounder of the hospital were, with their wives, baptized a few Sabbaths ago; and the following evening at their own request the pastor reunited them by Christian marriage to the women taken in heathen fashion some years previously.

Desired Christian Marriage

Some new converts at Thabyu desire a building for a school and place of worship, and will do most of the work themselves; they are getting a grant of logs from the government to be cut in the forest and converted into timber by their own willing hands. The Prome Christians have repaired and improved their church and built a fence around it, at a cost of 500 rupees and have a fund in hand towards a house for the pastor. The Sunday school scholars did well at the All-India Sunday school examination, and elicited encomiums from the examiner of their papers. Among other marks of progress I might mention that fifteen copies of *Around the World* are taken in the church, and that all the babies are anxious to be enroled as members of the cradle roll.

THONZE

Churches, 2; members, 331; added by baptism, 28

The name, Thonze, is inseparably associated with that of Mrs. Marilla B. Ingalls, for this was the scene of her missionary labors of nearly half a century. It is seventy-five miles from Rangoon, on the Rangoon-Prome Railway. The mission compound is a large, unmeasured tract of land, obtained mainly by pre-emption; but rights are now held by the Missionary Union. The house in which Mrs. Ingalls lived for many years is now beyond repairs, and the erection of a new one has been sanctioned.

MR. and Mrs. Hascall, returning to Burma after long absence, came a year ago last autumn to this field so long identified with the name of Mrs. Ingalls. Since the departure of Miss Evans in February, 1904, the entire work has been in their charge. Mr. Hascall has brought to this work an executive vigor, denied to Mrs. Ingalls in the physical weakness of her declining days, and is building wisely upon the foundations laid by the faithful work and gracious influences of his predecessors. The introduction of a system of fees in the vernacular school and the opening of an Anglo-vernacular school for both boys and girls are incidents of the year, full of promise for the educational branch of the work. As the year closes, the missionaries are rejoicing in the provision of funds for the erection of a new mission house, the old one having proved well-nigh uninhabitable and decayed beyond the possibility of economical repair.

Incidents of Promise

REPORT OF MR. HASCALL:

Miss Evans left us in February for a well-earned rest in the home land. Her knowledge of Burmese is very thorough; and I may here venture to express the hope that sometime that knowledge may be utilized for literary work for our increasing Christian constituency in Burma. The health of the missionaries has been, on the whole, unusually good; the return to the tropics having proved beneficial, rather than otherwise.

Jungle touring was carried on to a limited extent during the traveling season by the missionaries; and the native preachers have spent months in this work. There is a readiness to listen which is encouraging. One of the most trying features of the work is that, scattered all through the district, are men and women, who having once made a profession of Christianity have "gone out from us because they were not of us." In fact there are not a few whose names are on our church rolls who are by no means living exemplary Christian lives. While this is sad, it can hardly cause surprise when we know that many of the Christians have had little opportunity for training since their baptism. The most of them are in heathen homes far away from Christian privileges; we try to have all these sought out, and in some instances the flickering flame has brightened again. Of those baptized some were cases of peculiar in-

Need for Shepherding

terest. One man who had been thoughtful for fourteen years, but had been held by the persuasions of his family, came to ask for baptism. After he had come before the church, and was waiting before receiving baptism, his friends sent an earnest message for him to return at once to his home, nine miles away, as his daughter had been taken seriously ill. He persisted in being baptized, and then returned home to find that the plea of sickness was without foundation. Tests of Faith

Two young women from a distant village, who returned to their home after baptism, met with severe persecution, and but for the urgency of Christian friends might have been drawn back into heathenism. One of them went to the woman's Bible school at Insein, and improved much by the stay.

Many repairs have been necessary in order to keep the buildings habitable. It is hoped during the coming year to take down the old mission house and build on the same site—largely from old materials—a new house which shall be sanitary and comfortable.

For many years Miss Evans had conducted a most excellent vernacular school for girls in the local chapel; the department for boys was given up years ago for what seemed excellent reasons. For a long time no fees had been required and no connection with the government allowed. The neighboring Roman Catholic mission opened an Anglo-vernacular school for boys, and built up a large and popular school extensively aided by the government. It seemed to us that the time had come to attempt a new departure. When the vernacular school reopened in May, we charged a small fee of four annas per month for each pupil, and admitted small boys as well as girls. Important Changes in Schools

We secured also a good teacher and opened an Anglo-vernacular school for both sexes on the first of May. This has grown slowly until we now have thirty bright boys and girls enroled.

For the present, at least, all school work must be sustained from America, and from school fees, as it is the policy of the government to aid but one Anglo-vernacular school in such small places as Thonze. Several jungle schools are to be opened at once which will be made partially self-supporting from the start.

Two noble young women, trained by Misses Ranney and Phinney, were with us two months before the rains, and have just now returned and become regular members of the staff of workers. They go from house to house, accompany Mrs. Hascall and sometimes go alone to jungle villages, to gather the children from heathen homes into Sunday or Bible schools, to help in the meetings, and in various ways to render most valuable assistance.

We are hoping for a good ingathering this coming year, as much earnestness is being manifested by the various workers. A young man in one of our most northern villages, converted last year, is manifesting a most earnest spirit in preaching among his neighbors. He is now in the Burman Theological Seminary at Insein, preparing to do yet better work. As the first fruits of his labors we hope to baptize several men when we are able to reach his village. Hopeful Signs

ZIGON

Churches, 2; members, 225; added by baptism, 13

Zigon is situated about 115 miles north from Rangoon on the Rangoon-Prome railway. It has a flourishing school work and a church of upwards of 200 members.

THIS work was conducted by Miss Stark until nearly the close of the year, when her health failed and Miss Davis removed from Tharrawaddy to give the needed oversight. The report speaks hopefully of the work in jungle and school. The town school has increased from ninety-three to 140 pupils. In not a few cases the pupils have carried the gospel message heard at the school into their homes with happy results. Some embarrassment is caused by the difficulty of securing teachers with the required endorsement of government examiners.

REPORT OF MISS STARK:

In the cold season of 1904 after the town school was well started, we spent most of the time in jungle work. Our hearts were many times saddened by finding those who had formerly been members of the church, but who, with no Bibles and surrounded by heathenism, had lost their hope. Here and there were those who, with no outward help, were still clinging to the Rock. We were kindly received and good attention was given our message in every place. Many Scripture portions were sold. In one village where we spent a half day, the people listened unusually well, and after the preacher had talked a long time, one man said, "This is good; it is what I want; I do not worship the priests." When we inquired carefully we learned that the priests had been obliged to leave this village four years before, because the people would no longer feed them. The people bought all the Scripture portions we had.

No Longer Priest-Worshipers

The last report of the director of public instruction made special mention of the mission school at Zigon and of its head master, Quong San Nyein, because of good work. There was quite an interest in spiritual things among the pupils last cold season, and this deepened after the long vacation. The reports from Miss Davis during my long illness and enforced absence have been encouraging. Several have been baptized. In December I invited all who believed in Jesus as their Saviour to meet on my veranda: fifty-three came; and of this number thirty-five said they had asked their parents' permission to be baptized; but only a few had obtained it. One boy has since been taken from the school because his friends "feared he would become a Christian." One father who angrily refused consent to his son's baptism spent from seven in the evening until after midnight trying to persuade the boy to give up his purpose. The boy says he can wait for permission, if necessary, but he will not give up being a Christian. This father has since procured a Bible and a life of Christ and is reading them. For a long time I have prayed that God would send us children whom we could help to a Christian life, and that the children

Marked Interest in the School

might carry the light into their homes: he is answering this prayer. The school has steadily increased from ninety-three in February, 1900, to 140 in January, 1905. The interest in spiritual things is greater than ever before, in spite of opposition. There must be some changes in order to procure certificated teachers. Pray with us and for us that God will supply those who can best help on this work of saving souls.

Seeking Needed Rest

Miss Davis has worked faithfully to advance the work during my illness. It was with a feeling of homesickness that, after a week's stay at Zigon, I turned away under physician's orders to spend two months more in a cooler place, before taking up the work again. God has heard and answered prayer for me as well as for the work.

MANDALAY — BURMAN

Churches, 2; members, 312; added by baptism, 23

Mandalay, a city of 180,000, on the Irawadi, was the capital of upper Burma before its annexation by the British. The city proper founded by the father of King Thibaw in 1857, who spent three years in its building, is in the form of a square, one and a fourth miles on a side, surrounded by brick walls, twenty-six feet high, and having three gates on each side. A moat of 100 feet in width and fourteen feet in depth surrounds the wall. Mandalay is the greatest stronghold of Buddhism in Burma, yet mission work has met with considerable success. The beautiful church building known as the Judson Memorial is here and a high school for boys which ranks well among institutions of similiar grade.

BURMAN work at Mandalay is in two sections. The north work, of recent origin and not as yet extensive, was cared for by Mr. Davenport and has, with his English work, fallen to Mr. Kelly. Mr. Kelly's normal field is the south mission which comprises the larger part of the work in the city and the outstations, including work at the Judson Prison Memorial Chapel at Aungbinle. The mission force at Mandalay has suffered many vicissitudes during the year. Mr. and Mrs. Benninghoff returned to America because of the latter's broken health; Mandalay was despoiled to the advantage of Meiktila by the marriage of Miss Spear to Dr. Packer; and late in the year Mrs. Kelly was compelled to return home. Only Miss Parrott in the Burman girls' school on the south side, and Miss Lemon in the English school on the north, have remained to share with Mr. Kelly the manifold responsibilities of this important station. Nevertheless he writes encouragingly of the work.

Many Changes

REPORT OF MR. KELLY (Southern field):

The year has been specially marked by the smallness of the missionary force in Mandalay. The return of Mr. and Mrs. Benninghoff in February, the marriage of Miss Spear in April and the return of Mrs. Kelly in August left only Miss Parrott and myself on the south side and Miss Lemon on the north side. Yet the work of the year has been for the

most part prosperous and encouraging. The district work has suffered from my being unable to travel while in charge of the high school and the English Church. This explains in part at least the report of a smaller number of baptisms.

Evangelistic work has been continued at all the places previously occupied, but chiefly by the native preachers. The removal of the Christian family in whose house we held services at Myittha, and the death at Yakainggyi village of the most active of the disciples, have made our efforts at this outstation more difficult. But the scattered believers do not lose their faith, and we hope for further progress. One of the high school students has held services at Kyaukse and Myittha during the year. I have just taken him on the staff of helpers and hope for much usefulness in his life and labors. At Aungbinle the regular services are maintained in the Judson Prison Memorial Chapel, and aggressive effort is made in the adjacent villages. Three have been baptized and others are inquiring. But this section, so consecrated by the sufferings of Dr. and Mrs. Judson, does not yet awaken to its privileges. A very interesting anniversary was held in the chapel in September and it was an occasion of faithful preaching of the words of life. We were the guests of Ko Tha Nyo A. T. M. during the anniversary. At Amarapura the new church organized last year has shown fidelity in the service. Five have been baptized. Most of the members living at a distance from the place of worship can not attend regularly. One of the deacons has been in Myingyan laboring with Mr. Dudley, and another has just gone to work with Dr. Sutherland. We are praying for others to take their places. In Mandalay town the efficient pastor has continued to minister to the members and congregation worshipping in the Judson Memorial Church. With them it has been a year of quiet, harmonious labor, but with fewer additions by baptism than usual. The church has built during the year a very comfortable parsonage for the pastor, at a cost of nearly 1,000 rupees.

Judson Prison Memorial Chapel

Report of Mr. Kelly (Northern field):

In the earlier part of the year I had an ordained preacher at Thaye Ze for work among the Burmans. He occupied the preacher's house, held service in the Emmanuel Chapel and carried on the work of preaching from house to house and place to place. He has recently gone to labor in another field, and just now I need a strong man to take up the work. For a time the Sabbath school was carried on by a Bible woman, with good attendance. One has been baptized from this section. Extensive repairs have been made upon the chapel.

Although the Burmese girls' school is in the sole charge of Miss Parrott, I wish to mention my appreciation of its progress and management. The degree of success achieved by Miss Spear (now Mrs. Packer) gave the school a fine standing both with the government and with the public. Miss Parrott has taken up the work with such ease and efficiency that continued successes are already assured. The prospects for the coming year are the brightest in its history.

Burmese Girls' School

Mandalay High School

Number of pupils, 303

SINCE the departure of Mr. Benninghoff early in the year, care for the Burman high school has been added to the burdens so cheerfully borne by Mr. Kelly. Great opportunities lie before this school. Mr. Kelly in his report urges the immediate erection of a new building for recitation and dormitory purposes; it is his judgment that the attendance of 300 pupils might readily be made 500. In the present emergency Miss Parrott of the girls' school has generously given aid in classroom work. A missionary principal for the school is an immediate and pressing need, if serious loss is not to be suffered in the school or in Mr. Kelly's evangelistic work.

Opportunities before the School

Report of Mr. Kelly:

The high school has maintained its attendance and the income from fees has been satisfactory. The government aid was less, but as we had certificated teachers no special increase in appropriations has had to be sought. The school has had a full staff of teachers, for the most part very faithful in their work. There is still abundant room for growth in this school and the prospects for enlargement are excellent. I urge the immediate erection of a new building for classrooms and dormitory, and the earliest possible designation of a principal. The school could easily be brought to number 500 instead of 300. While I have enjoyed the work in the school I foresee that loss must be suffered both in the school and in my evangelistic work unless a principal arrives at an early day. The general administration of the school has been pleasant, but the necessary supervision of the classroom work has conflicted with other duties. Miss Parrott has generously given an hour a week to supervising the English reading and poetry, and the good effect of her visits was plainly visible in the results in these branches.

Need for a Principal

MYINGYAN

Churches, 1; members, 24; added by baptism, 6

Myingyan is on the Irawadi, ninety miles southwest from Mandalay. The sand banks in this part of the river are such that steamers can approach only in flood water. The mission station is about two and a half miles from the landing place. For a time this was an important military station, but its strategical importance has decreased. Immediately opposite Myingyan, the Chindwin River, flowing down from northwestern Burma, enters the Irawadi.

MR. DUDLEY makes report of his second year in work at this station where Mr. Case labored for so many years with self-forgetful devotion. Effort has been directed primarily to educational interests; the five baptisms reported from the town school suggest the

spiritual possibilities of this work. Roman Catholic effort to attract pupils from Burman families has taken a peculiar form in advertising the exclusion of the Bible from a newly opened school. A promising feature is a new interest among the teachers, in evangelism, manifested in earnest discussion and in practical participation in evangelistic effort.

REPORT OF MR. DUDLEY:

Building and Repairs

Our work for the year 1904 may be reported under three heads: First, building and repairs. A suite of three rooms, fitted out under the boys' building, accommodated the influx from the Buddhist school which broke up this year, after the addition was made. A little house also was built as a sort of girls' dormitory which accommodates, besides the girls, a woman teacher and the Bible woman. These two buildings cost 2,550 rupees, while a fence in front cost 400 rupees. Second, the school. We are glad to report a large increase. From less than 100 last year, the school grew to 166, while the fees also nearly doubled. The Roman Catholics, who have a building here and a somewhat influential membership, are starting a school, to be called, The Myingyan Town School, which is represented as non-sectarian. They seek to attract pupils by advertising that "they will not study the Bible." In one of our new rooms a library has been started to meet the requirement of the educational department. Our Baptist college very kindly donated twenty-two volumes of duplicate books from its library. Friends in America will confer a favor upon us if they will donate to Myingyan Library books suitable for a grammar school. Our corps of teachers the past year was poor, and consequently the results of the examination given by the educational department were poor, as was the case in all upper Burma. Third, the work of preaching the gospel. This has necessarily been confined to a small area. From the school five were baptized including a girl in the fourth standard who, after passing the examination, was sent with her sister to our girls' school at Mandalay. This has left our dormitory quite bare. One of the boys converted was kept waiting a year before baptism. He is kept in school by a government stipend due to the valiant service of his father (now dead) in the upper-Burman war. This will be a critical year with this boy, being the first in which he is tested in an examination prescribed by the government; then if he fails, he may lose his grant. Will not you whose eyes rest upon these lines pray for this little Christian boy?

A Questionable Advertisement

A Critical Time

Outside the school only one was baptized, our boys' cook, a young man twenty-nine years old. The wife was also to have come with her husband; but was sick the day of the baptism and since has been dissuaded by Buddhist friends. Two were refused baptism and two away off in the jungle are still awaiting the ordinance.

Besides the regular Sunday school which has averaged sixty-three this last year, Mrs. Dudley meets what she calls, not her ragamuffins, but her

naked "muflins." This afternoon, as I write, eighty five of these are hearing about the eternal, living God.

We were favored this year with the meeting of the Aungbinle Association. The question of the teacher's part in evangelization was discussed. Great earnestness was manifested, this next year will see the beginning of a forward movement along this line. This coming vacation teachers from Mandalay and Pyinmana will join with ours in a ten days' trip in Myingyan District. Evangelistic Spirit among Teachers

PEGU

Churches, 2; members, 300; added by baptism, 11

About forty miles northeast of Rangoon, on the railroad, is Pegu, formerly the capital of the province of that name. The membership at this center includes both Burmans and Karens.

A WORK for Burmans is conducted at Pegu by Miss Bunn, although the church is quite largely Karen. Not many baptisms are reported, but several have occurred since the opening of the new year. From this station, too, comes a plea for a missionary family, who, by travel through the district among the more than 1,000 villages, could do a larger work than can be accomplished by an unaided woman worker.

REPORT OF MISS BUNN:

I do not report many baptisms this year: there have been quite a number during this cool season; but the most of them occurred after the first of January, and will be reported at the close of the year. I do hope after the larger and more important stations have been provided, the question of sending a missionary family to Pegu will be considered: I am ready to give up the station to a man at any time. There are excellent facilities for mission travel in this district, even in the rainy season: a canal leading out into two rivers on which ply little steam launches, and a railroad by which many villages can be reached to the north and south. There is little station work and the town school is small. It could easily be attended to by the missionary's wife, while he could travel among the 1,174 villages and direct the work of the jungle preachers. Facilities for a Larger Work

SAGAING

Churches, 1; members, 21; added by baptism, —

Situated on the Irawadi River, immediately below the old capital of upper Burma, Amarapura, is the beautiful town of Sagaing. It is the official residence and headquarters of the commissioner of the central division of Burma. With unequaled climate, it is one of the most healthful towns in upper Burma. On all sides formerly were orchards and flower gardens, frequented by the kings, ministers and court officials. Originally the place consisted of small villages or hamlets nestling amid shady groves. There has been a large increase in population in recent years.

THE year at Sagaing has been one of marked encouragement, notably so with respect to the station school, where the large attendance of Burman girls is regarded as a hopeful sign. To relieve Dr. Sutherland of the care of this school, Miss Lemon has recently been transferred from Mandalay. Missionary work is embarrassed only temporarily, it is believed, by the favor shown by the government of Burma to Buddhism.

REPORT OF DR. SUTHERLAND:

While building operations have hindered somewhat our evangelistic work, touring has been prosecuted vigorously since their completion. We have traveled more slowly but more thoroughly, lengthening our stay in each village. Individual effort has been a more marked feature than in former years and with happy results.

Effect of Government Recognition of Buddhism

We can everywhere trace the government's action in recognizing Buddhism as a state religion, the priests employing all that this signifies, which is considerable, and all that they can make it mean, are growing more hostile; but it is only a spasm and it needs merely a little more patience on our part and we shall forge ahead again with a greater impetus because of this.

While we have had no baptisms, we are cheered by the prospect in the near future of such an increase and a somewhat large one. It is at times not so much lack of candidates as of their proper preparation. We are forced to be deliberate by more than one sad experience.

Interest in Education of Girls

Our school has had a vigorous growth from its beginning, and this is most remarkable considering the fact that it is almost exclusively for girls. The Burmans, as a rule, care little about the education of their daughters; we have to create a sentiment by every legitimate means. The securing of good teachers is becoming a problem which causes some embarrassment and a little anxiety. Miss Lemon's coming to us relieves this; we feel that she is admirably adapted to just this work.

We have distributed several thousand tracts and the sale of Scripture portions is gratifying. We have not had any brighter prospects nor larger occasion for gratitude than now.

MEIKTILA

Churches, 1; members, 20; added by baptism

The town of Meiktila has a population of 6,000 and is growing rapidly. Within a radius of five miles there are 25,000 people. The mission has a beautiful compound along the shore of a lake; the lower story of this substantial mission house is of brick and is used for a chapel and school; near by is a smaller compound which is designated for Tamil and Telugu work. Both of these pieces of property were given to the Union as free grants, to be held without taxes as long as used for mission purposes. The school contains pupils from a variety of races, Burmese, Tamil, Telugu and Bengali.

MUCH appreciated reenforcement has come to Meiktila through the marriage of Dr. Packer to Miss Spear, formerly of Mandalay. Mrs. Packer has shared most helpfully in work for women and children. Although no baptisms are reported, a hopeful interest exists among the pupils and the school work is increasingly prosperous. Indeed the town school is rapidly outgrowing its present quarters in the lower story of the mission house, to the considerable discomfort of the missionary occupants. Dr. Packer makes an earnest appeal for enlarged accommodations. Welcome Reenforcement

REPORT OF DR. PACKER:

The work, both evangelistic and educational, has been prosecuted on much the same lines, and in the same spirit of trust and hopefulness as heretofore. The word of life has been preached and scattered in leaflets and tracts as in former years in town and village, as opportunity has offered, to many or few, our preachers generally receiving a cordial hearing. In some cases a marked interest has been shown.

We are grieved that we have no baptisms to report. Some of those for whose full discipleship we had hoped, drew back when it came to the test of open confession of Christ; but some others, especially among our pupils, are showing great interest in spiritual things. We are praying that God will give them courage to come out openly on his side.

Our school work has been much prospered. The average attendance has been about seventy six, which is considerably larger than ever before; and good work, both in Bible and secular studies, has been done. As heretofore our school has formed the bulk of our Sunday school, and also the larger and more hopeful part of the congregation at our preaching service. The increased attendance is beginning to crowd the capacity of our schoolroom. To meet the want for the time our dining room has been given up to the use of the school, which now occupies the whole of the lower story of our dwelling house. This state of things bespeaks the need of a chapel and school building suitable for our growing religious and educational work. Besides this, as ours is the only Anglo-vernacular school in the place and the government disfavors the institution of any other here, there is springing up among the townspeople and patrons of the school a desire, frequently expressed to me personally, that it be advanced to the middle school grade. This would mean the addition of three more standards, and so require double our present schoolroom capacity. It is a noteworthy and encouraging fact that just as this demand for more room and advancement of the grade has arisen, prominent and influential Burman officials should come forward, of their own accord, and offer to subscribe liberally themselves and to solicit aid from others. So it is plainly a case of striking while the iron is hot. But we are restrained from taking advantage of this favoring and helpful state of feeling from lack of the needed supplementary aid from friends in the home land. Are there

Need of Larger Quarters

Burman Officials Ready to Give for a School

not some of the Lord's stewards and stewardesses who would like to link their names and lifelong interest with his work on this great and needy field, by giving the two or three thousand dollars necessary for this purpose?

A Faithful Bible Woman's Work

Our Bible woman has continued her faithful house to house work in town and neighborhood, with hopeful indications, though in some cases she has met with abuse. Out of her work there has grown up, under Mrs. Packer's charge, a promising Sunday school work for the children in the village near us. They are taught Bible truths in concert and the singing of juvenile Christian hymns, in both of which they join with much earnestness, making us hopeful of blessed results in the conversion of some of them in due time.

PYINMANA

Churches, e 1; members, —; added by baptism, 18

The town of Pyinmana was formerly called Myinyam; the name was changed because of confusion with Myingyan. It was for a long time considered a part of the Toungoo field, but through its increasing importance has come to be a separate station. There are in the vicinity extensive teak forests, from which the best timber has been taken; but they are still carefully guarded by the forestry department. This town is an example of the rapid development which came with the introduction of the railroad.

ON assuming charge of the Burman work at Toungoo and Pyinmana, Mr. Sharp removed directly to the latter station. Later in the year advantage was taken of an unusual opportunity to secure a valuable property suitable for a mission residence. Having completed some necessary slight repairs, Mr. Sharp is now occupying the new house. Arrangements are practically completed for the purchase of a second property well adapted to school purposes. The growth of the school makes the acquisition of the new quarters most opportune. Mr. and Mrs. Sharp have sincere sympathy in the loss of the little girl who came into the home just before the removal to Pyinmana, and was called away after one short year.

REPORT OF MR. SHARP:

Pyinmana has just completed its first year as an independent station. It has been a year filled with blessings.

Prosperity of the School

The attendance of the school has increased rapidly; we are now nearing the 200 mark, while the Scripture teaching has been better and the spiritual interest of the school has been higher than at any time in its history. A stronger corps of teachers has been employed, and the government has given larger grants than ever before.

The ingathering has been larger this year than the average in Burmese stations, there having been fourteen baptisms on the field, eight of these from the school. To these we have added four from the Shwegyin field,

where we entered into the labor of Mr. Hale, who sowed the seed years ago. My mission travel has been limited on account of being short of teachers, which necessitated my putting in considerable time in the class room, besides keeping up a normal class to aid the teachers in meeting the requirement of the government in procuring certificates.

We occupied a hired house for a year, but in September we purchased a piece of land for 2,200 rupees; this includes quite a good house, which after considerable repairs will make us a comfortable home. The growth of the school has necessitated our renting additional room for its accommodation. We have an appropriation for the purchase of new quarters; and in fact we have partially closed a bargain for a piece of land adjoining the mission house which will, after a small outlay, give us a good site and enlarged accommodation for the school; yet we shall have to pay rent for another year because of an heir who is still under age and therefore unable to deed the land. Enlarging the Borders

On October 7 the gates of the beautiful city swung open to receive our baby Alice. While we miss her sweet smiling face, her departure to be with the Saviour has made heaven a dearer place for us; thus we are comforted with a hope which we can more joyfully extend to those about us who know nothing of such comfort.

WORK FOR KARENS

Churches, 709; members, 41,186; added by baptism, 2,886

THE Karen population of Burma is about 700,000. The people are divided into several tribal classes; of these the Pwos, the so-called "mother branch" of the race, are most numerous, numbering upwards of 400,000; but it is from the Sgaws, the "father branch" of the Karens that Christian converts have most largely been drawn. Closely allied to the Sgaws, are the Pakus and Bghais who are scattered through the mountain regions lying eastward from Toungoo. From the Karens have come more than nine tenths of the converts of Burma, making little less than one third of the total number of Christian disciples now connected with our missions in heathen lands. The work is conducted from twelve stations, each representing a wide territory and many churches. The Pwo Karens, on account of their closer commingling with the Burmans, have responded less freely than others to Christian effort; but the movement under the native leader, Ko San Ye, has powerfully influenced them, and a conspicuous present need is the strengthening of work for this people. Tribal Classes of the Karens

RANGOON — KAREN

Churches, 137; members, 8,768; added by baptism, 730

For description of this station see page 65

MESSRS. SEAGRAVE and Vinton report jointly for the Sgaw work. Here the influence of Ko San Ye is seen at first hand. The churches, already vigorous and showing large development of self-support, are responding to the stimulus of this still powerful and far-reaching movement. The Vinton Memorial, a noble church edifice, is now completed, erected largely through the offerings of the people. Mr. and Mrs. S. R. Vinton, though able to complete the year on the field, have now been compelled by impaired health to return to the home land. Mrs. J. H. Vinton still gives valued aid. Evangelistic work for the Pwo Karens centers at Maubin; but a Karen Woman's Bible School, in which the young women of this race receive training fitting them to engage in evangelistic or school work, is conducted in the city by Mrs. Rose, Mrs. Elwell and Miss Lawrence, Mrs. Elwell being now in America. The graduates of this school are found in all parts of Burma doing noble work.

Karen Workers at Rangoon

REPORT OF MR. SEAGRAVE AND MR. VINTON:

Vinton Memorial Completed

The Vinton Memorial is finished. It was dedicated in October, 1904, free of debt; having cost in all nearly $31,000. Its erection has been a heavy burden; but now that it is finished, it will prove of great use and will give much satisfaction. In spite of the burden of building this memorial, all regular contributions have steadily increased.

The Ko San Ye movement continues to attract attention, and to absorb much of our time and strength. Work on the great buildings at Hmaubi and Nyaunglebin has been pushed and, as we write, they are nearing completion. No other large buildings are contemplated.

A Misuse of Scripture

A new problem in connection with this movement has arisen in the attempt recently made to win the new converts to acceptance of ritualistic teaching: certain active propagandists of this faith have sought not only to win the converts, but to gain possession of the great building at Tongyi. Certain chapters of Revelation were represented as teaching that receiving the sign of the cross is essential to salvation and immunity from the five months' torture. These people are fresh from heathenism. They believe intensely in God and the Bible, but the bulk of them cannot as yet read for themselves. Receiving the above message as from God's book, they believed. Unwilling to let any duty go undone, they received the sign of the cross on their foreheads. Personal visits by Ko San Ye and the missionaries to the villages near Tongyi, and the simple reading of the full text of the above mentioned chapters together with some explanation of the prophetic character of the book, have brought the majority of these people back. A few from mixed motives will remain in their new connection.

Another matter of great importance is the fact that Ko San Ye has just made over to us his rice mill at Nyaunglebin, valued at 30,000 rupees, all profits from which are to be used in sending evangelists and teachers among these newly-won people. The missionary becomes a miller, but all for the advancement of God's kingdom. As a first result of this transfer, twenty-five young men from the theological seminary will go to as many villages during the hot weather vacation to teach these people the "three R's" and an "S" (singing). Villages in which a considerable number have been baptized begin their church work on a self-supporting basis, as Yemon, which has just called a pastor and pledged his support. They start with a membership of over 100 and can carry out their plan. In many cases, however, the villages contain but one, two or three families; such villages need some help from the outside. The Karen Home Mission Society has been doing a good deal; but it is impossible for them to keep up with the new work which this movement thrusts upon them. So we rejoice at the acquisition of this rice mill.

A Rice-mill as a Christian Agency

The town school reached high water mark in the matter of attendance in May, when 313 were enroled. This is the highest enrolment since the school was organized in 1852. Twenty-nine were baptized in November, and seven more have since declared their faith in Christ.

Report of Mrs. Rose:

The Karen Woman's Bible School opened May 17, 1897, on the Brayton and Rose compound. With the exception of the allowances of the lady missionaries, the support comes almost entirely from the Karens.

The Karen Woman's Bible School

The school has grown in interest and in numbers from year to year. Before the present year, six classes have graduated, the largest numbering nine and the smallest four. The last class, graduated on January 23, 1905, numbered twenty-two. Concerning this class Mrs. Elwell writes, "This is the brightest and best class we have had, as well as the largest. The class numbered twenty-two last year, and it is worthy of notice that every one returned for the work of the senior year. A matter that has caused us great rejoicing is that every one of this class had signed the anti-tobacco pledge before their last year closed.

Two of the class have gone to Papun to assist Miss Watson and Miss Hawkes; and two others started for Mongnai to assist Dr. Henderson or to work in the orphanage, if needed.

MOULMEIN — KAREN

Churches, 24; members, 2,246; added by baptism, 120

For description of this station see page 68

MR. BUSHELL, though absent from the field from early in the year, sends a brief report. The boarding school of 143 pupils has been well cared for by Miss Taylor and Miss Hartford. Mr. Sea-

grave, in occasional visits, has given welcome and timely aid to the pastors and teachers who have assumed cheerfully the chief responsibilities of the work. The native home missionary society has labored actively and effectively.

REPORT OF MR. BUSHELL:

During my absence from Moulmein, the school work has been entirely in charge of Miss E. J. Taylor and Miss Hartford. Work among the churches and outside evangelistic efforts have been continued along the usual lines and with some degree of success.

Visits of Mr. Seagrave

By vote of the pastors and elders of the churches, Rev. A. E. Seagrave was invited to give oversight to the work during my absence. Mr. Seagrave promised to do all he could for Moulmein in the time that he could spare from his own field, and this promise has been most generously fulfilled. The pastors' class was conducted by him; he was present at the association in February; and has visited Moulmein at other times when he was specially needed.

Our home missionary society has been quite active, having begun work in two new villages. Plans were laid, before I left, for collecting funds to erect a new dormitory for our boys. Some progress has been made in this, but the money must be raised in large part after my return.

TAVOY — KAREN

Churches, 27; members, 1,225; added by baptism, 73

For description of this station see page 70

MR. and Mrs. Morrow have continued steadily at work in spite of illness. Mr. Morrow, though laid aside for a time, writes encouragingly of advance in school work, and of baptisms in both heathen and Christian villages in the jungle. He speaks of a peril to which a people inclined to make much of formal ceremonies are exposed, the attaching of saving efficacy to the act of baptism. The difficulty, in his judgment, is due partly to insufficient care in earlier days of large ingatherings; but he finds encouragement in improved conditions.

REPORT OF MR. MORROW:

Truth Imperfectly Apprehended

The burden of our work has been an attempt to instruct our very weak people. No doubt some have gained a little, and by continued persistent effort the work of enlightenment will go on. As I wrote last year, our great hindrance is the false notion of what is meant by being a disciple of Christ. The idea of salvation by baptism took deep root many years ago and still persists. The pupils in our schools are instructed carefully as to the teaching of the Scriptures on this subject, but too often appear to

forget the teaching. To apprehend the real place of the ordinance of baptism is less easy for the jungle people than to accept this rite as the means of "becoming a Christian"; but we are thankful that the Karen pastors are a little more careful in instructing and receiving members. We shall increase our efforts till we see an entire change.

I spent nearly the whole dry season in the hardest work in the jungle. In one new village fifteen were baptized, all professing to trust in Christ and to have turned away from their sinful ways. Others were received in Christian villages. Indeed, at the beginning of the school year I was so fatigued that I was far from ready for the hard work awaiting me; but I went steadily on till December when I entirely broke down, and for a month was confined to the house and most of the time to my bed; then I began to gain and hope to be in working order soon. Mrs. Morrow, though not very well, has been able to carry heavy burdens the whole year, and even these were increased during my illness. More Hopeful Tokens

The school has shown an encouraging advance in the study and use of English. With a band of native teachers to assist, not only in the schoolroom but in the training of pupils in good habits, in truthfulness, in character generally, our schools would be most useful. We are striving for this.

BASSEIN — KAREN

Churches, 174; members, 14,366; added by baptism, 774

For description of this station see page 71

DR. CRONKHITE, of the Pwo Mission, although still detained in this country by his wife's ill health, continues to give helpful counsel to the native workers through correspondence. Miss Tschirch and Miss Alta Ragon are in charge of the school work conducted by the Woman's Society of the West. The Sgaw Karen churches, under the direction of Dr. Nichols, are sturdy and self-reliant. Dr. Nichols gives an inspiring review of progress during the twenty-five years of his service on this field. Although the membership has increased from 6,600 to over 12,000, the task of the mission grows in magnitude because of the large immigration of heathen Karens into this district. Pastors and churches accept nobly their responsibility for carrying the gospel into all parts of this great field. The fine school work has set in motion forces that are of far-reaching influence. Miss Tingley has succeeded to the work of Miss Robertson in this school, and Miss Scott is now compelled to leave upon furlough. The Historic Center of Karen Work

REPORT OF DR. CRONKHITE:

Again I am obliged to write from the home land, detained still by Mrs. Cronkhite's broken health. My time has been very fully occupied with

travel among the churches, speaking upon missions, chiefly in Massachusetts, Rhode Island, Connecticut and New York. I greatly regret that I am not able to give a close-range view of affairs upon the field, but my correspondence has brought to light the following matters of interest. For the first time in the history of the mission our membership has reached 2,000, being at last reports 2,096. Our native brethren and sisters, as a rule, are doing faithful work, and numbers, therefore, are not valueless as indices of progress. The unprecedented interest among the heathen continues, with calls for Christian teachers that make one's heart ache, in view of the inadequacy of our resources in workers and means. The work in the long-neglected district south of the city to the Bay of Bengal, which some years ago began to lie very heavily upon my heart, has advanced appreciably. There are some saddening things among the churches, notably at Kyonchaung, which seems in a critical condition. I comfort myself in such cases with the thought that it repeatedly proves true that some of our very best workers come from just such disturbed and weak churches. Imperfect as they are, they have their place in the economy of the Kingdom. Some fifteen or twenty pupils were baptized in the Bassein school during the year. A great change, culminating the past two years, has come over the school, in the marked lowering of the average age of the pupils. This is a distinct gain, showing a growing appreciation of education. I have had some 300 letters from the pupils this past year, large numbers of which, very neatly written in English, are a wonderful testimony to the ability of these children to learn. The school Christmas was made most memorable by the gift of five cases of admirably selected gifts, almost all bought new for the purpose, from the ladies of the Washington Union Association, in New York State.

Over 2,000 Members

Education More Highly Valued

REPORT OF DR. NICHOLS:

During the year we have completed twenty-five years of service on this field. In 1879, the year of our arrival, there was celebrated the fiftieth anniversary of the baptism of Ko Tha Byu, the first Karen convert. Hence, the mission has now passed its seventy-fifth milestone.

Growth in a Quarter Century

During these last twenty-five years, our church membership on this field has increased from 6,615 to 12,273. The total contributions for the year 1879 amounted to 47,917 rupees, a large proportion of which was for building purposes; during the year just closed our ordinary contributions were 70,165 rupees. The total number under instruction was then 1,658; now it is 4,325. In the town school there were then about 200; now there are 409. The number of workers among the heathen was then twelve, who worked for a portion of the dry season only; while now nearly fifty are thus engaged, some during the entire year. While the number of church members, the amount of regular contributions and the number of pupils in the town school have just about doubled, the number of pupils under instruction has increased about two and one half times and the number of workers among the heathen has increased fourfold. Yet there are undoubtedly a far larger number of heathen Sgaw Karens on our

field than in 1879. This is because of the opening of new rice lands, especially in the northern parts of our field, and because so large numbers of non-Christian Karens have come down from the Henzada District to cultivate these new areas. But very few of the people remain untouched by gospel truth; and we are making special effort now, when there is confessedly an unusual "moving of the waters,"—largely no doubt in the line of expectations which will never be realized, more than were the secular Messianic hopes in the time of Christ. Yet the movement has opened up the way for the message concerning the true Deliverer. While there will certainly be a large percentage of wreckage where the "movement" has been most prominent, it is no less certain that there will be also a considerable residue of those genuinely converted and so of permanent additions to our church membership. Our pastors again at their September meeting agreed to go out singly or in groups, from time to time during the season, to preach among the heathen; and are largely faithful to their pledges. We have constant evidence of the results of this work. Some whom we have recently baptized from among the heathen have most interestingly shown the development of the truth brought into contact with their hearts, in some cases, thirty or forty years ago. Only now, under the favoring circumstances of fresh accessions to the former truth, do they evince the unmistakable signs of the new life. It is a most inspiring study to trace back such growth in individual cases such as we are constantly meeting. Only last week we baptized several from one household whose hearts had been won some years ago by a Christian girl who was a cripple, born without feet, who had opened a school in the village and lived in their family. Her life among them had so witnessed to the power and attractiveness of the divine life that they were thus disposed to accept a fuller presentation of the truth preached by one of our evangelists, and are now earnest Christians themselves.

A "Moving of the Waters"

Seed Slowly Germinating

During the year under review, three of our pastors, two being from the younger and most promising, have died. Miss Robertson has found it necessary to give up the attempt to live in Burma; and has returned to India, to try the climate there. Miss Tingley has come to take her place. She comes, apparently, with a good amount of vigor and has entered happily upon her work, the care of our large girls' boarding department and an hour a day's teaching in the high department. We are now to have another change in our force by the return to America of Miss Scott, after a little over four years of work, as she is unable to continue. Thus the changes go on. Although these may be unavoidable, yet they very much complicate the problem of achieving success in our school work, requiring as it does not only ability and training, as well as adaptability in general, but also a considerable experience in the special conditions in this country. Notwithstanding changes, our school has now a maximum of attendance; and, in its annual governmental examinations in September, showed that we had not been surpassed in Bassein in our work in the standards then examined—the first to the eighth. Although direct evangelistic work, as it is usually but rather too exclusively called, must never be neglected and

Changes Among the Workers

has its own fruitage, yet the history of the work of our town school has made it quite evident that this work has set in motion forces which have contributed most largely to the growth of God's kingdom throughout Burma, and even into Siam; and now its influence is pushing its way into the borders of China, through the work of some of our former pupils among the Muhsos who in so remarkable a way are coming into the light.

Far-reaching Influence of the School

HENZADA — KAREN

Churches, 74; members, 3,630; added by baptism, 348

For description of this station see page 72

ALTHOUGH able to complete the year at the station, Mr. Gilmore has now been compelled by failure of health to seek rest in the home land. In his absence Mrs. Morgan, who is in charge of the prosperous school work conducted by the Woman's Society of the West, gives appreciated aid. Mr. Gilmore writes of a large ingathering, 2,000 converts having been baptized as a result of the Ko San Ye movement. These will not be found in the statistics, which are those gathered by the native associations held early in the year. In a recent number of the MAGAZINE appeared a poem by Mr. Gilmore in which he pays high tribute to the fidelity and efficiency of the "good old native preacher,"—a tribute made peculiarly beautiful by the death of a greatly valued native associate, which occurred since the poem was written.

REPORT OF MR. GILMORE:

The outstanding feature of the work of 1904 is that, in this fiftieth year of the Henzada Mission, God has given us such an ingathering as this field has never seen before. The number of baptisms for the year is nearly, if not quite, two thousand. These are almost entirely converts direct from heathenism, who have been brought in through the Ko San Ye movement. This has imposed upon us a heavy responsibility in the matter of gathering these people into churches, and providing for their proper organization and training. To this problem I have devoted myself. At the beginning of the year, our Karen pastors, with one or two exceptions, seemed dazed by the movement, not knowing how to take it. We have succeeded in rallying them to the battle; and now the home mission society, and the pastors throughout the field are handling the movement with energy and wisdom.

Two Thousand Baptized

In this connection the mission has suffered an irreparable loss in the death of Thara Tu Wa, the beloved and trusted friend and lieutenant of every Karen missionary who has ever been stationed at Henzada. When the Ko San Ye movement first assumed prominence in this field, he had insight and foresight enough to see the promise in it; and it is largely due

A Valued Worker Gone

to his wisdom and energy that we owe the harvest we are reaping from it. To such native workers the mission owes as much as it does to its missionaries, if not more.

TOUNGOO — KAREN

Churches, 156; members, 6,092; added by baptism, 154

For description of this station see page 74

Work for Paku and Bghai Karens

MR. CRUMB reports for the Paku work, in which Dr. Cross is also engaged. Miss Simons is in charge of the boarding school and many jungle schools. Reasonable, though not striking, advance has marked the year. Extensive touring is described and incidents of unusual interest are noted in the report. The work for the Bghai Karens is in the care of Mr. Heptonstall, Dr. Bunker being still detained in the home land. With the work in the jungle greatly needing oversight, Mr. Heptonstall is held closely at the station by the responsibilities of school work. A teacher is greatly needed for the station school. It was expected that Miss Anderson would be able to give assistance here, but her death leaves the need still pressing. Mr. Heptonstall writes that school work at the station and in the jungle is prosperous but that the jungle churches feel sadly the need of missionary supervision.

REPORT OF MR. CRUMB:

I am writing from Kerthokey, a large Karen village in the northern part of the territory of the Wewa tribe, southern Karenni. We have just returned from a three weeks' tour to the south visiting the churches and a number of heathen villages. We found the churches in very good condition: discipline is well looked after; and there is a good number of active Christian young people connected with the churches.

The head-man of the heathen village of Kawdei attended one of the meetings we held at Quakkey and became convicted of his lost condition as a sinner; before we left his village the next day, he fully made up his mind that he would give himself to God. He is building a chapel, and I hope we shall be able to find some one to become the pastor of the village. Holowtaikey has built a chapel and called a pastor.

A Haunted Mountain

Pgahdo is a village at the foot of Kawtheco Hill. This hill known also as Natjoung, "Spirit Mountain," is said to be the highest mountain in lower Burma. It is supposed to be haunted and the natives dare not stay all night on it, fearing they would disappear before morning. It is said that if one were to drink of the water or eat of the fruit of the mountain he would never return home; his eyes would be opened to see the villages of the real dwellers on the mountain and he would join them. The village at the foot of the mountain has built a chapel and all but a few

wish to call a pastor. These old men are doubtful about giving up their spirit worship and becoming a Christian people, being influenced by superstitious fear. I noticed a great improvement in the attention the people gave to the preaching. We spent a day and night at Kawtooder, where the whole village seemed to be ready to receive the gospel. They have called a good man to be their pastor, and will build him a house and a chapel. We left this village for Shodauco. On our way we had to pass Pote, a heathen village that I visited last year. We did not intend to visit the village this year, as it had been moved from the old location to the other side of a deep valley far up the side of the hill. We found the path cut out and every log and stick removed; and when we came to the hill where the old village was located they called to us, from the other hill, to come and visit them. It took a long time to reach the village, but we were glad we made the journey as the people had built a chapel and had fully decided to become a Christian people. I hope we can find a pastor for them.

An Earnest-minded People

Be Ah, the pastor at Hodanco, is much encouraged; when the people were asked if they wished to have the pastor remain among them, there was not one who had the least thought of having him leave them. From Shodauco we visited two churches, where we found a people far removed from the heathen whom we had been visiting. Such contrasts do us good. We have new courage in working for the heathen when we see what the gospel has done in these Christian villages. We go from here to the north visiting two villages, where we recross the frontier and spend about six weeks among the Paku villages.

An Inspiring Contrast

The schools both through the district and in town are improving year by year. I hear good reports of the work among the Karens in the hills west of Toungoo where I hope to spend a greater part of February. I should not be surprised if the contributions of the churches were less than usual. There has been a very small harvest of upland rice this year, not more than half a crop. In southern Karenni I shall have to buy more or less rice for some of the pastors. It will not do to have them give up their work.

Report of Mr. Heptonstall:

The town school with its small army of 200 souls will perhaps rank first among the encouraging features for the year. The results are tangible, the progress evident, the promise bright. The attendance is larger than ever before and the results of the examination were satisfactory, eighty-six per cent. of those presented for examination having passed. The Bible classes, with a systematic course of study, are full of interest and we are counting on substantial aid in Christian work from our graduates. Twelve children were baptized during the year. The industrial work has begun a new lease of life. Expenses were carefully cut down, more boys were put to work; and at the end of the year forty boys in the various departments of printing, bookbinding and carpentry, and eleven girls in

New Life in Industrial Work

weaving passed the examination creditably. Arrangements are now made to increase the number of pupils to seventy or seventy-five, to the satisfaction of the government.

Welcome Gift to Jungle Schools

Jungle schools are fairly well kept up, and, with the exception of one central school, are self-supporting. Of the thirty-eight schools reported, thirty-two received government inspection and aid, the total grants earned being 2,031 rupees. A lot of good blackboards, the gift of friends at home, have been distributed to these hill schools to their great delight.

Two Extremes in Church Life

As far as I can judge by the reports of the pastors and teachers, the jungle churches, as a rule, are not in a very healthy condition. The prospect of a shortage of food for the coming year has no doubt a depressing influence on the people. Had it been possible for me to visit them as in former years I feel sure that my report would have been more favorable, for they need the encouragement and help the annual visit of the missionary invariably brings; but there being no lady to care for the school I have been obliged to remain in town. The only two villages that I have been able to visit this season are so representative of the extremes that every Christian worker meets, that they are worthy of special mention. One was a small church thoroughly alive and growing in every good work, well watered by a faithful young teacher, yielding fruit an hundredfold, having doubled its membership of twelve this year. The other, also a small church, was dry and dead, living on what it "used to be," the few members unwilling to bestir themselves in the present or to plan for the future. The teacher was discouraged, his wife dying. I left one village with drooping spirits; from the other I came with a courage and joy that are still with me.

SHWEGYIN — KAREN

Churches, 61; members, 2,336; added by baptism, 211

For description of this station see page 75

MR. HARRIS reports great activity and enterprise in the Karen work. A fine body of people, by work and gifts, testify to the strength of their Christian character. Work at Papun, begun at the urgent request of the Karen church, is developing most encouragingly under the resident supervision of Miss Watson and Miss Hawkes, for whom the people have provided a mission house. In the absence of Miss Ragon, the burden of the town school has rested upon Mr. Harris.

REPORT OF MR. HARRIS:

Responsibility Nobly Met by the People

As mentioned in former reports, in 1898 our people established three outstations at Papun, Kyaukkyi and Nyaunglebin for the purpose of carrying on aggressive home and foreign mission work. The result has been unparalleled growth along every line. Year after year has shown

steady and rapid increase in contributions, in the number of additions to the churches by baptism, and in the number of students for the ministry. The past year has seen marked advance in all these particulars. The contributions of our churches for all objects, which we thought large seven years ago at 7,500 rupees, aggregated for the past year over 42,000 rupees. Instead of an annual addition to the membership of the churches of about 100 as then, we now have over 200; and final reports from the churches are likely to show for this year an aggregate of 300 or more. Instead of two or three students for the ministry, we now have thirteen young men studying at the seminary at Insein, besides three young women at Mrs. Rose's Bible school.

The outstanding feature of the year's work in material development has been the erection of a large school and chapel building at the outstation at Nyaungkôm. Soon after I came out in 1893 the chapel here in Shwegyin was put up at a cost to all the churches of about 12,000 rupees; but now the building at Nyaungkôm is being erected at an anticipated cost of over 20,000 rupees, and this is considered as a sort of side effort. Within a year or two buildings costing no less will probably be put up at the Kyaukkyi outstation. And so the work goes on. The only difficulty the missionary experiences is that of keeping up with the tremendous pace set by the people.

Extensive Building Operations

The outstation at Papun has grown into such importance as to deserve especial mention. As indicated in my last report, Miss Hawkes and Miss Watson went there at the beginning of the year to take charge of the work. They went with a good deal of trepidation, for Papun has generally been known as very malarial. But all reports coming from them have been as a song of triumph. They think Papun the elect place of all the earth. The cooperation of the people has been hearty and inspiring. Last year they had erected a small house for one lady; but now, having had the two ladies sent to them, they are putting up a larger and better house for their accommodation. The same spirit of enthusiasm which has been characteristic of our Shwegyin Karens seems to have communicated itself to them, in even more marked degree.

In the absence of a lady missionary, the supervision of the town school in Shwegyin has fallen entirely to me. This has given me more work than I could well do, but the results have been as satisfactory on the whole as could be expected. At the examinations a larger percentage of the pupils passed than last year, and the *morale* of the school has been in some respects exceptionally good. I realize more than ever the importance of keeping in close touch with this department of the work and of developing it to the full.

An incident of a recent tour among the churches may be worthy of mention here. Before my return to America on furlough, a young man was brought into town whose face had been terribly lacerated by a bear, his eyes being torn out. At that time he was not a Christian; his one desire was to die. I had often thought of him since, but heard nothing until in one of the churches he rose and testified to the love of Christ.

Joy for the Hopeless

Though he is physically blind, the eyes of the spirit have been opened; and he is now a joyous follower of the Saviour, a witness of the power of the gospel to make its recipients triumphant over temporal ills.

THARRAWADDY

Churches, 29; members, 1,442; added by baptism, 413

Tharrawaddy is a village of about 1,000 people, two miles from Thonze and twenty miles northeast of Henzada. It is the official headquarters for the district, in which there are about 5,000 Karens. It has become particularly important of late being in the heart of the district so strongly influenced by the Ko San Ye movement.

Heavy Burdens for a Young Missionary

THOUGH of necessity giving much of this first year to language study, Mr. Marshall has found himself confronted with large responsibilities in this interesting field, where for so long Miss Higby had borne heavy burdens in the absence of a missionary family. New school buildings, costing 17,000 rupees, toward which the Karens have given most generously, are nearing completion. Of peculiar interest are the plans for separating the people won through the Ko San Ye movement from the great congregations attached to the large rest-houses, and gathering them into distinct, smaller groups for church organization. Miss Davis, who has supported Miss Higby most effectively in the school work, has removed to Zigon on account of the illness of Miss Stark, but other assistance has been secured.

REPORT OF MR. MARSHALL:

I am very happy to report the erection of a new building for a chapel and school. The work is slowly progressing day by day. The Karens have contributed 4,500 rupees toward the total cost of 17,000 rupees; 4,000 rupees came from America; the remainder of the full amount being contributed by the government. We expect to occupy the building by the first of June. It was sorely needed, the old building being dilapidated and greatly overcrowded. The new building stands in a prominent location so that people will not be ignorant of the fact that we have a sizable school here on the compound.

A New School Building

The new mission house into which we moved last May has proved a great blessing to the work. It is comfortable and convenient. We hope that the building era is only in its beginning at this station. The next great need is a girls' dormitory. The Karens are already raising money for this purpose.

Since my last report Miss Davis has left us to take up the Burmese work at Zigon. On this account Miss Higby has labored alone in our school, with the exception of the little assistance I have been able to give her. I earnestly hope that a helper be sent to her assistance. Her seventeen years of continuous and very efficient service have told severely upon her strength. This mission, and especially the school, owes a vast debt to her which could never be paid in money values.

Evangelistic activity through the district goes on apace. The influence of the work of Ko San Ye is still powerful. The baptisms at his rest-house at Letpadan now number over 900. These are ignorant people, but very earnest, and just now very anxious to learn. Only today my right-hand man returned from a few days' visit among them. He said, "They want to worship all the time. When they saw me coming they said, 'Here is the teacher. Now we will worship.' And straightway they proceeded to make good their words." We have settled several teachers in some of the larger villages who will lead and care for the people. Our aim is, as soon as the people are ready, to develop independent churches in these villages, instead of having all the great company, coming from all over a large section of country, hold their membership in the one central church at Letpadan. This must be brought about slowly, as they have received their first impressions of the gospel at these rest-houses and so have strong attachment for them. These buildings will still remain centers of work for new people. Last week we sent out thirteen seminary students to do evangelistic work in the district. Many of these will teach the new converts, while others will strike out into new fields. In this way they will spend two months of their vacation. In these new fields we have some workers whose influence is bound to be felt. One young girl who left the third standard of our school went to a heathen village and opened a school which now has over forty pupils. She is the only Christian in her village, so she goes about with her Bible from house to house telling the story of Jesus to all who will listen.

A Worshipful People

Types of Faithful Workers

I regret that this cool season has passed without any traveling among the people on my part. But application to language study was necessary to my passing the first year examination, which I did in January.

MAUBIN

Churches, 21; members, 940; added by baptism, 53

In the delta region of the Irawadi, nearly west of Rangoon, and less than half the distance to Bassein, is Maubin, where the work is chiefly among the Pwo Karens. The compound is pleasantly situated on the banks of a river, which, however, tends constantly to encroach upon the land. Twenty Karen churches are associated with Maubin, also a Burman church, which has about seventy-five members.

IN the northern section of the Maubin field the quickening influence of the Ko San Ye movement is felt, though the larger number of converts in that region are uniting with churches in the Henzada Association. Individual Christians and entire churches have been revived, and pastors are making vigorous efforts to conserve as completely as possible the results of the awakening. The school work is in charge of Miss Putnam and Miss Pound, the latter having completed her first year on the field. The year has been a fairly prosperous one, but increasing difficulty is experienced in securing capable teachers on

Revival Among Pwo Karens

account of the greater attractiveness of other more lucrative callings. The expected departure of Mr. Cross upon furlough emphasizes the need of reenforcement for the work among the Pwo Karens.

REPORT OF MR. CROSS:

In the northern part of our field we have felt some quickening influence from the Ko San Ye movement. Three or four years ago Ko San Ye established a *tamenyone* in Donabyu, just beyond our border, the center of a large Pwo Karen population, where Father Brayton spent the first years of his work for this people. A year or so later Ko San Ye established another *tamenyone* at Gangyoung, which is well within our borders.

A *tamenyone,* literally "rice court," is a building where food and lodging are freely given and the gospel preached to all comers. The preacher at Donabyu was a Pwo Karen, formerly a pastor in this district, and the preaching has been for the most part in the Pwo dialect. "Rice Court" Preaching

The preacher at Gangyoung is a Sgaw Karen, and his preaching is in that language. Both places have been centers of light for all the surrounding country; and the attitude of the Karens, both Pwo and Sgaw, toward the gospel message has been greatly changed within the year.

Nearly all of those converted at Donabyu have naturally joined churches of the Henzada Association; but ten of the converts, who live in this district, and have often heard the preaching of S'Wine, the pastor of one of our churches, five or six miles from their home, naturally looked to him for their spiritual guidance. Through the preaching of this pastor twenty more have been baptized in the village where these converts reside and twelve others from another village not far away are awaiting the ordinance. Gathering in the Fruit

The little church also at Chaunggyi, near the Gangyoung *tamenyone* has felt the influence from that place. Several have been added to the membership and backsliders have returned.

Our annual meeting for Bible study, held early in October, was well attended and profitable. At the meeting of our association, held with the church in Maubin, the people were all rejoiced again to meet Mr. Bushell, their former missionary.

The school has had a fairly prosperous year and fair success at the annual government examinations. We are finding great difficulty in securing teachers; I fear the difficulty will be an increasing one, since openings for our educated young men are increasing with salaries much higher than we can afford to give. Scarcity of Teachers

LOIKAW

Churches, 6; members, 141; added by baptism, 10

The Loikaw Mission is among the Red Karens of the district of Karenni, a part of the southern Shan states. This district is made up of five small states, each under a myosa, a ruler of lower grade then a sawbwa. The district has a population of 48,000, among whom are 6,000 Brecs of the Toungoo Bghai

Karen Mission. The remaining 42,000 and the Padoungs and Goungdos, 8,000, give a total of 50,000 in the field of the mission. The center of the work is at the village of Dawshee. The work was started by Rev. A. Bunker, D. D., and Rev. Truman Johnson, M. D., who, amid the arduous toil of opening a new field, erected some good buildings and placed teachers in many important centers. The attitude of the people is increasingly friendly.

THE enforced return of Dr. Johnson to America at the beginning of the year left Mr. and Mrs. Samuelson, new to the field and to the work, with a heavy task and dependent upon such aid as Miss Anderson, herself bearing too heavy burdens, could give. These responsibilities were nobly and cheerfully accepted, but at serious cost in severe illness and interrupted language study. The death of Miss Anderson, while absent at Toungoo, was felt keenly by her associates. This loss made doubly welcome the coming, in the fall, of Miss Thompson, and the later arrival of a trained native nurse, whom Miss Thompson now has as helper. Mr. Samuelson, notwithstanding these shadows, reports a most prosperous year both in school and evangelistic work. He notes signs of an awakening among the Red Karens. One new church has been organized, and the school has grown from sixteen pupils to sixty.

Overtaxed Workers

REPORT OF MR. SAMUELSON:

We are glad to report a prosperous year. One church has been organized; ten converts have been baptized and several are waiting for more light. The Red Karens are beginning to move. The new church was organized in a Red Karen village; and from another village of the same people we have reports that several are ready to acknowledge the Lord Jesus as their master. In one village where the chief was killed a few years ago and our teacher was frightened away, the people say they have repented and are asking for a teacher. In several villages the people have given up their heathen customs. We would rejoice more over that, if we could feel that it was a sign of new life, spiritual life; but we hope that this will come later. We report a smaller church membership than last year. This is due to the fact that some have left for places where they can earn a livelihood more easily. We have a fine climate, something like Colorado, but we lack the streams of Colorado and the engineering skill to use them in irrigation, so that all, natives and missionaries alike, suffer for lack of water.

Movement Among Red Karens

The school has grown rapidly for this country. It increased from sixteen to nearly sixty, most of the pupils being Red Karens. It has been difficult to supply teachers, so that the missionaries had to do more than their share in teaching. The food problem has also been a vexing one, as the community is small and we have to go a day's journey to any bazar. For lack of water we have been unable to raise curry stuff here; but we are trying to overcome these obstacles.

Number of Pupils Trebled

We are glad to welcome Miss Thompson. Her zest in the work and

ability and experience are already making our burdens lighter. We hope together to teach the children something which will help them to defray part of their expense while in school.

In thinking of Miss Anderson's departure we can but rejoice that her sufferings are over, and that she was able to close her days in Toungoo, where she could have the care which could not have been had here. She suffered constantly while here, mostly from the cold, but bore it bravely and did all she could to teach the children and the teachers something of the Bible. Called from Sufferings

The fever used me so roughly and the convalescence was so slow that it was very depressing, especially so because of what it meant to Mrs. Samuelson, and because of the work which had to be left undone. It has been a very trying year as we have been without a physician or any medical aid, or a place in which to care for the sick. A Bible woman has helped me to dispense medicine to the natives and we have had to take many patients into the house, which was already overcrowded. We feel that we are a little better prepared for the coming year and we are trusting in the promise of the presence of Him whose work we are striving to do.

WORK FOR KACHINS

Churches, 4; members, 267; added by baptism, 21

THE Kachins are a hardy, courageous people whose home is in the mountains to the north and east of Bhamo. Of old they preyed upon caravans threading the hills between China and Burma. Their kinship with the Singphos of Assam gives added interest to our work among them. Work for this people, begun by Mr. and Mrs. Roberts in 1879, is increasingly hopeful. It is conducted at two stations with a total force of seven missionaries. Each station has a flourishing school and small village schools have been opened. The Kachins

BHAMO — KACHIN

Churches, 3; members, 196; added by baptism, 4

Bhamo, one of the most important cities in upper Burma, has a population of about 9,000, among whom are found Chinese, Shans, Kachins, Palaungs and Burmese. The Chinese are the wealthiest class. Trade is carried on with West China as well as with lower Burma and other western countries. The principal article of export is raw cotton. Before the annexation of upper Burma by the British, the Kachins levied taxes on all caravans in the hills separating China from Burma. These routes are now safe-guarded by special police.

THE Kachin work at Bhamo is in the care of Mr. Roberts and Mr. Hanson, the latter giving special attention to literary work and to the supervision of the jungle schools. The oversight of the town

boarding school, on the departure of Miss Sutherland, has devolved upon Mr. Roberts. Miss Eastman is also rendering faithful service. The reports speak hopefully of the gradual overcoming of the crude superstitions of the mountain people, and of the spread of intelligence and desire for education. Ties of fellowship bind this mission closely to the Bassein Karens, native workers being supported by gifts from that people.

REPORT OF MR. ROBERTS:

Early last cold season I was permitted to visit, with our oldest and most experienced Karen preacher, the principal villages in the Kourie country, to the northeast. The villages received us gladly, and gave us such a hearing as we had never before received. In four villages we found believers, and in three we were requested to remove from the houses of some the altars and offerings. In Bumma, the place in which we began our mission work and in which the first seven Kachins were baptized, but which has been without a teacher for the past six years, we found two families ready to break with the evil spirits. One young married man, still living with his unbelieving father, requested us to come and clear his home of altars and offerings. When we consulted the unbelieving father, he replied, "While I am not ready to follow the law, I do not wish to hinder my children from following the mind of my son." Many gathered to see us remove from the house the offerings and tear down the altar articles, giving us the best opportunity to teach and show the villagers that there was nothing to fear from spirits. In another house lived two brothers, one anxious to be rid of the nats and all associated with them, the other still hesitating. When we talked with them the unbeliever said to his brother, "Wait, I will help you build your new house and you can give that to God, but I will remain as I am." We thought it best to leave them to settle the matter as suggested.

Breaking with Evil Spirits

At Wotong among others, we cleared the house of a female *myihtoi*, "prophetess," who, being deceived into the belief that at certain times spirits entered and took possession of her, had not only suffered much but had deceived many for fifteen or twenty years. When the fire of her many offerings and small altars burned off the posts of her high altars, which she was accustomed to ascend when under the influence of the spirits, and all came down with a crash, our hearts went out in praise to God from whom all blessings flow. The woman is now living with her husband, who left her when she became *myihtoi* in our new Christian village and said to me only a few days ago, when I remarked how well she was looking, "They do not come and trouble me now."

A Heathen Prophetess Converted

In February Miss Sutherland felt that she must return to her aged parents, and so turned over this town boarding school to me. It was March before I could dismiss the school; but then I went with two of our preachers southeastward and visited a number of villages in which teacher Mawlah sowed good seed some sixteen years ago, and from

which have come some of our best Christian teachers and preachers. We found many who were convinced that the Christian way was the true way and some were willing that their friends and children should follow the law; but they were unwilling to submit their will and give up their drinking and other sins. One of our villages has built and paid for a commodious and substantial chapel, while two other villages are supporting their own teachers and schools.

At the last government normal examinations we passed another Kachin teacher; and we have sent two of our bright seventh standard boys to the Baptist college at Rangoon for their eighth standard and normal training. One of the two is the son of the Sinlum sawbwa, who though still unwilling to submit to Christ allows his Christian son to prepare for Christian service. On account of poor health, I have been unable to do little except manage this school, visit our Christian villages within ten or twenty miles and receive such as came to me for advice and instruction here during the past eight months. What we need most just now is a strong, capable lady, who can learn this language, love these wild, dirty boys and girls who are anxious and willing to be taught the truth and better ways of living.

A Sawbwa's Attitude

Report of Mr. Hanson:

The year just ended has been one of seed sowing rather than harvesting, a period of struggle with promise for future victories. Only four have been baptized; three have been restored; nine have died; and five have gone back to their former life, making our membership seven less than a year ago. Among those who have left us for the better land are two of our oldest and noblest women.

Our three churches have let their light shine. When we consider the ignorance and superstition of our wild Kachins, it is a wonder they do as well as they do. Some signs of an awakening have been seen during the last months. One heathen village near our Mankang church has expressed its willingness to call a teacher; in another some backsliders seem ready to return. One of our good Karen preachers has left us. His wife died last May and he returned to his former home. It is hard to fill his place. The Bassein Karens have had a large share in the success of this work, and have a warm place in the affections of the people.

Signs of an Awakening

The village schools have done good work as shown in the examinations. But it is an uphill work, as Christian education is not favored, even where a desire to "learn books" is manifest. These village teachers deserve our fullest sympathy: they are misunderstood and misrepresented; they are called spies, rice-eaters in foreign pay, traitors to their own people and traditions; all of them know what it is to suffer for Christ. The good results of these schools are beginning to be seen. Some in our Bhamo school have passed the third and fourth standards, and others are coming on. One of these schools recently lost its young teacher, a good young man, who gave promise of great usefulness. I am

Trials of the Native Teacher

glad to say the village people have taken new hold, and intend to carry on the work.

The literary work has seen some advance. It is nearly ten years since the Gospel of John, the first Scripture portion printed in Kachin, was placed in the hands of the people; now we have two thirds of the New Testament and important parts of the Old. Then only a few could read; now at least 300 read their own language. The government of Burma has sanctioned a grant of 1,000 rupees toward the printing of a Kachin dictionary, and most of my time during the last nine months has been spent among Turanian verbs and nouns. It will take three years at least to prepare the book and see it through the press; but it will save years of labor for future missionaries, and place the Kachin language on a recognized basis. An encouraging feature in connection with these efforts has been the marked desire of young Kachins, who have never been to school, to learn to read. In all the Christian villages we find a few young and middle-aged men who have mastered the alphabet, reading their hymns and Scripture portions. Both in the Bhamo and Myitkyina districts, scores of young men in the military police have learned to read and write; and last year 125 rupees were realized from the sale of Kachin books, mostly from this source. A Bible society in London, through Mr. Selkirk of the China Inland Mission, distributed sixty copies of Luke and John among the Kachin soldiers in Bhamo, this being the number out of 300 who had learned to read. The time has come, I think, to attempt something in the line of tracts; and our oldest Kachin preacher is preparing a pamphlet which I hope will be useful.

Preparing a Kachin Dictionary

Jungle work has always been especially attractive to me, but I have never found time for all I wish to do. A trip last February, on which Miss Sutherland accompanied Mrs. Hanson and myself on a visit to some of our schools and outstations, will long be remembered. Two white ladies and a baby-organ were attraction enough for a Kachin crowd, and we never lacked an audience. Last May we moved into a new house at Sinlum, the gift of an uncle of mine. It will be open for all of our missionaries, as far as room and accommodations will allow.

A Trip in the Jungle

MYITKYINA

Churches, 1; members, 71; added by baptism, 17

It is a distance of 140 miles from Bhamo north to Myitkyina, a small paddle-wheel steamer making the journey there and back in five days. The scenery en route is grand. For a part of the distance the current is so strong that the powerful little steamer requires seven and one half hours to make thirty-eight miles. The dreaded Pashio whirlpools make the passage impossible during the rains. Just above Myitkyina is the last village that acknowledges Burman rule. The Chinese border runs parallel to the river thirty to fifty miles east, and there are several good caravan routes into China. This town has become quite a health resort for the missionaries of lower Burma. It will probably soon become a very important center for trade.

MR. GEIS sends a cheery greeting. From the time of the reception of the first Kachin converts at Myitkyina, there has been each year an increase in the number of baptisms, seventeen last year having thus confessed Christ. The report speaks of incidents of unusual interest, as a struggle with cholera which threatened the school, the destruction of heathen altars at the request of former worshipers and the moving of families to establish a new Christian village. School work is growing, and calls for teachers to settle in heathen villages have been unprecedented.

A Cheery Greeting

REPORT OF MR. GEIS:

I find great cause for thanksgiving in reviewing the work of the past year, as its chief characteristics have been a healthy growth in all departments. The wild boys and girls who came to us in filth and rags to attend our school, are rapidly becoming leaders in our church and in their villages. I now find that I have some who can join me in singing songs of praise; and preaching to a more intelligent audience becomes an ever increasing pleasure.

Remarkable Transformations

Our school was severely tested in May and we feared all our pupils might run away and never return; for while I was in the mountains with Mr. Heinrichs, who was visiting us, cholera broke out in town; and before our return it spread among the children, so that Mrs. Geis fought the disease alone for several days. A promising young man, who had asked for baptism the Sunday previous, and a girl were victims of this scourge. We closed school for a month and when we reopened more pupils entered than we had when we closed; in fact we had the largest attendance we have ever had. The pupils did good work on the compound and in the schoolroom.

In no one year have we had so many applications for teachers to settle in heathen villages in the mountains as in the past twelve months. As I could spare only one teacher, Kan Gyi, I sent him to Gagam, where the people built him a good house free of cost. When I visited the village in November, I heard some of the children singing Christian hymns; and several had learned to read; and one family was ready to serve God.

Never have so many Kachins asked us to break down their family demon altars and lead them to our Christian village as in the past year; in fact, this village has grown so large that we have applied for a site for establishing a new Christian village; it is already occupied by six families. It is a strange sight that is presented as these people come down to the new home. Their small possessions are carried in baskets on the backs of our Christian people. As they set out, squealing pigs and cackling fowls make one think all the pigs and fowls of the village are being carried or driven away. The whole village turns out to speed the departing friends. For the last time betel boxes are exchanged as tokens of friendship, a little tobacco and lime and betelnut are taken from them and the box returned. Amid all this noise, a call for si-

Moving to a Christian Village

lence is made; the family altar is cut down and burned in the presence of the villagers, who have never witnessed such a scene before. Then a hymn is sung, and once more we turn away from the demon altars about us and the demon worshipers, and turn our faces to God, asking his blessing to rest on us during the journey, and to bless the words spoken to these people who still fear evil spirits.

An Unusual Number of Baptisms

Another encouraging feature of the work in the past year is the number of baptisms. Ever since Kachins were received for baptism on this field, it has been our privilege to baptize a larger number each succeeding year. During the past year seventeen were thus received.

The Lord has greatly blessed us with health and strength; and we begin the work of the new year with better prospects than ever before.

WORK FOR SHANS

Churches, 5; members, 560*; added by baptism, 391

THE name "Shan" applies to a number of tribes of common origin living in the district bordering upon China, Siam and Burma. The Shans resemble the Burmans, but being mountaineers, are hardier; nominally Buddhists, they offer sacrifice to the spirits and are very superstitious. The opening of upper Burma and the Shan territory to British occupation was the signal for direct effort to carry the gospel to these people. Five stations are now occupied, of which two only have railroad connection, the others being reached by journeys of from two to forty days. At one of these stations, Kengtung, the remarkable movement among the Muhso people has developed. Work for the Shans is as yet only in its beginnings. Membership (aside from the Muhsos) is a little less than 200. Hospital work conducted at each of the stations is of large influence.

The Shans and Allied Tribes

BHAMO — SHAN

Churches, 1; members, 54; added by baptism, 10

For description of this station see page 105

EFFORTS for the Shans in this field reach also the Burmans, the Burmese language being found quite as serviceable as the Shan. Mr. Hanson in writing of the work, which has fallen again to his care, pays warm tribute to Dr. Griggs, who toward the close of the year was compelled to accompany his wife to America, a heroic struggle against illness having proved of no avail.

*Including the Muhso people, Kengtung.

REPORT OF MR. HANSON:

It has again fallen to my lot to look after the Burman-Shan work, but I sincerely hope, only for a few months. We were sorry to see Dr. and Mrs. Griggs leave us. They struggled heroically for months, hoping for a change for the better; but Mrs. Griggs constantly grew weaker. When the hour of departure came it was most touching to see the expressions of grief and sympathy, by all classes, from the deputy commissioner to the humblest coolie. At the farewell meeting we saw a Roman Catholic priest, a Church of England chaplain, Buddhists, Mohammedans and Hindus, uniting in the one request that Dr. and Mrs. Griggs would soon return. He is a man who never spares himself; and he knows how to deal with the natives.

Regret at Departure of Dr. Griggs

The school is growing, and I am sorry that it must be left so much to itself. The headmaster and teachers have done nobly, but a guiding hand is always needed. Mrs. Hanson will do all she can, but she is not strong, and has not fully recovered from her severe experience last October. The mission house has been rented for a few months, and a few repairs have been made.

HSIPAW

Churches, 1; members, 34; added by baptism, 3

Hsipaw is a Shan settlement with a population of about 1,700. Within a radius of five miles are twenty-six outlying villages, which are constantly under the supervision of the missionary. There are three mission compounds in various parts of the city, the home of the missionary being on one a little removed from the town. A new hospital building has recently been completed, and affords facilities for splendid work.

AT Hsipaw Dr. Leeds records advance along all lines, although the Buddhists' pride of long-held leadership, as in the case of all dominant peoples, makes them difficult to reach. Progress is being made in medical work, the new hospital promising to be an important factor. The station school has an attendance of thirty-four, including boys from other villages. A great annual festival held near Hsipaw has afforded excellent opportunity for reaching people from all parts of the field. Dr. Leeds now returns to America upon furlough, and Mr. Cochrane goes from Mongnai to fill the vacant place.

Progress in Many Lines

REPORT OF DR. LEEDS:

In January a short jungle trip was made, which gave cause for encouragement. In February we attended the great festival held annually at a place five miles from Hsipaw. We have there a large preaching *zayat* in which meetings are held the fifth day of every week. During the festival season we often sleep there; and we have many listeners day and night. Following closely upon this festival, Mr. Cochrane from Mongnai and I went to the Shan Association in Namkham, and some

opportunity for preaching was enjoyed by the way. Some of the evangelists made short preaching tours, reporting ready listeners.

At our only outstation the work is slowly progressing; confidence is being gained. The present worker there has some knowledge of medicines and not a few come to him for treatment. Part of the time during the last rains he suffered with inflammatory rheumatism and could not go out for some time; but he had good opportunity for preaching to those who came for medicines. Although the people in this village want a school, they are not yet ready to put money into one, in sufficient measure to justify our opening a school for them. A boy from a heathen home in this village won a prize in our Hsipaw school this year. He has pleaded with his elder brother to come to the Hsipaw school, acquire knowledge and cease worshiping gods which have not life and can give no assistance.

Seeking His Own Brother

There have been two deaths among our members this year: one an old man seventy-two years of age, who for some time was a preacher. He was for many years a burning light in his village, about seven miles from here. Before he died he told me that he was prepared to go when God should call him. At the funeral, as his daughter is heathen, everything was prepared according to heathen custom. The relatives permitted us to have our services during the day whenever we wished. After the Buddhist law had been read, four of us in turn preached to a large audience. Following this a Buddhist priest came in and held a service which included one usually held at the grave. We followed the remains to the grave and there held a Christian service. The people seemed interested in comparing the two forms of worship and questioned us quite freely, thus giving opportunity to touch on some things not usually explained in general preaching. The other was a young man twenty-one years of age, the son of one of our preachers.

Buddhist and Christian Burial

The church roll has been revised again. While reducing the membership, there results a better idea of the actual strength and working force of the church. As there was no pastor, I have taken my share of the preaching services. Two schoolboys and a woman from Hsipaw have been baptized, three have been restored, two have died and two have been dismissed. The Sunday school has studied the International Lessons.

Needs of Medical Work

Medical work never slackens its demands upon time and strength. The new hospital building, though we have been using it for more than a year, is not furnished as we hope that it will be some day. During my absence from the station, about three months of the year, the hospital has been closed most of the time as I had no competent assistant. The spiritual work in the hospital, while not giving immediate results, has been far reaching. All classes, from those inhabiting mud huts to the dwellers in the palace, have been treated. Two hundred and eighty-six rupees and ten annas were the receipts for the year.

During the rains the workers were called together for the study of the Epistle to the Hebrews. Six weeks' study in this book seemed to

open up much for discussion. At nearly every meeting special subjects were given the workers for report. This compelled them to study their best, and thus get all that was possible out of the work.

In general the work is progressing slowly. All along the line advance has been made. The rock of indifference and bigotry is slowly but surely breaking. Breaking the Rock

MONGNAI

Churches, 1; members, 50; added by baptism, 10

The town of Mongnai is situated on a plain of 3,000 feet elevation, in a mountainous country. It was once a large city, but the Burmans charged the sawbwa with disloyalty, destroyed the city and tore down the walls a little before the British occupation. Now it is growing in population and has many outlying villages. The mission compound covers about six acres, and is in three sections owing to transecting roads. It is situated on the foothills adjoining the city and removed only a short distance from it.

A HIGHLY encouraging feature of the work at Mongnai, as suggested by the report of Dr. Henderson, is the earnest, self-denying spirit of the workers. Instances of its work in Christian disciples show that the gospel has still the same life-renewing power. From the outstations come signs of breaking opposition and of serious desire to consider the claims of Christ. Better facilities at the hospital have made the medical work more satisfactory; and some of the richer people of the town have become interested to the extent of promising contributions to its support. The departure of Mr. Cochrane to Hsipaw makes reenforcement urgent. Mrs. Henderson and Mrs. Mix have labored effectively among the women at the station.

REPORT OF DR. HENDERSON:

During the year that has just passed the station prayer meeting, which had lapsed for several years, has been revived. Mr. Cochrane also held during the year a course of Bible study with the native teachers, which left its impress on the station. On the other hand, a trading spirit has crept in among the teachers, which we watch with a good deal of anxiety. All of the teachers are married, and, having children, have to face the problem of education. They must therefore lay by money for that need. For this reason we have not prevented them from buying cows with the money that they could save. Undoubtedly several of the church members around us are much better off than they were before; and we hope to see during the coming year a proportionate increase in their giving. Profit and Loss

I would again bear testimony to the earnest, self-denying spirit so constantly manifested by our workers. One never gets a look into their inner life without receiving both comfort and strength. We have added one to the number during the year, a man chosen by the church from among its members, and partly supported by them. As this is the second man of this sort, we have the beginning of a force of workers, chosen and

An Evangelizing Church

paid by the church, which we hope to see increase in number, until the Mongnai church has in its employ a sufficient number of agents to do the evangelistic work of the surrounding districts.

The work at Panglong, which was mentioned as in its inception last year, has been strengthened by the erection of a teacher's house and the baptism of three new converts. At present we have six members there, and will push the work as well as we can. The Maukmai station had been abandoned when last year's report was sent in. We were short of men but hoped to take up this work again as soon as we had a man at our command. This has been possible during the later months of 1904, and to our joy, an altogether different spirit has been found there from that prevailing when we left. Whether this is due to any human instrumentality we do not know; but the people have passed from a spirit of tolerance, in some places of active opposition, to a desire to hear and sometimes seriously to consider the claims of Christ. The last letter, received yesterday, tells of a man, drawn by a dream to come to the station and ask about Christ; he listened to the teacher for hours several days in succession. From all of these signs we believe that God's Spirit is at work there, and is at last going to grant us a harvest from the seed that has been sown now for several years.

Workings of the Divine Spirit

Our home work shows progress in the work among the women, carried on by Mrs. Henderson and Mrs. Mix—a new Sunday school started by my wife and myself; and the greater spirit of responsibility that the teachers show with regard to the affairs of the church. In a few weeks now we shall be entertaining the Shan Association here for the first time in our history, and are praying God for a real uplift for the whole mission.

Mr. Cochrane's new house, now nearing completion, yet doomed to remain empty so far as we can see, is a voice calling loudly—we hope not for long—for some one to come to our aid; for though we can comfort ourselves with the thought that Mongnai's loss will be Hsipaw's gain, yet that thought will not fill the gap that Mr. Cochrane's going will leave.

Report of Hospital Work:

Improvements in the Hospital

The hospital work has had the care of the doctor without interruption. With the increased receipts we are able to get better medicines and to care for the patients in the hospital very much more satisfactorily. We have done away forever I hope with the rags, too often filthy, which were brought by the patients to serve as bedding; now the hospital provides beds for those who have nothing worthy of that name. With a new kitchen and lockers, the wards no longer frighten us by their untidiness. We have, too, a new ward partly built to take in cases of infectious skin diseases which are so rife and so severe here, and which till now we have refused to receive. We have been trying to get a trained hospital assistant who could relieve me from much of the routine dispensary and hospital work, thus giving me time for touring and other work, but have not yet secured a man. We have, however, secured promises from three

or four of the richer people in the town that they will help with his support, and I have a promise from one of the English officers of 50 rupees per annum towards our hospital.

The figures of the year stand as follows: new cases treated, 813; old cases, 3,802; visits to the homes, 636; total in the dispensary, 5,311; total attendances at service, 2,110; total receipts, 1,344 rupees; total in patients, 49; deaths in hospital, 8. All these figures show an advance on last year and so far are satisfactory. I feel, however, that the spiritual work among the in patients has not been what it ought to be and shall try to watch this part of the work more carefully. The services before the dispensary hours, which all are supposed to attend, have been opportunities for earnestly presenting Christ.

An Advance in Medical Work

NAMKHAM

Churches, 1; members, 54; added by baptism, 10

Namkham is about twenty-five miles southeast of Bhamo and very near the border line between Burma and China. It is in a beautiful valley in the midst of which dwell thousands of Shans. Medical work has always been a prominent feature here and has won many friends to the truth. Large numbers from the outlying districts have heard the gospel in the Namkham bazar where they come to trade.

DR. HARPER has continued alone throughout the year, Dr. Kirkpatrick being detained still in this country. A pleasant incident of the year was the meeting of the newly-formed Shan association, representative of all the Shan stations except Kengtung, whose remoteness forbade its participation. Considerable building has been done both at Namkham and at Selon, an important outstation. A new hospital affords needed facilities for the medical work. Forty-three pupils attend the two schools of this field, among them two sons of the *Myosa* of the district. The hope that a missionary might be sent for work among the Kachins who are found in large numbers about Namkham has not yet been realized.

REPORT OF DR. HARPER:

The year has been one of hard work and encouragement. A Shan conference was held here last March when ten candidates were received and baptized; a little later our new school and chapel, which was started shortly after Dr. Kirkpatrick left, was completed. Work upon a new hospital was begun early in November. As soon as this building was completed, I started for Selon and began work on a new school and chapel with quarters attached for two families.

A New Hospital Building

Later I began to collect material for a new *zayat* near the bazar and a boys' dormitory; and, if I can get hold of some good carpenters who will stay to finish the building, I will start work on the dormitory and repair the *zayat* so that it will last another year.

I have little strength left to endure much more hard work; and I long for some one to take hold with me, that I may have a little rest. There has not been as much touring done as last year, as I have lacked time to go myself, and have not had sufficient money to send the teachers; but the villages of the valley have been regularly visited by the teachers. In fact there are enough villages and people in the Namkham valley alone to keep a missionary and his helpers at work for years. Some of these villages have never yet been evangelized, the only message reaching these people being what some of them have heard at our bazar meetings.

Opportunities in Namkham Valley

A number of operations have been performed and many cases of accidents cared for in the new hospital, besides a number of chronic cases. The receipts for treatment were 201 rupees, in addition to 390 rupees from friends in government employ. This amount more than covered the cost of the drugs.

Last year the superintendent of the northern Shan states was so well pleased with the work, both educational and medical, that he sent in a request for government aid. As a result, the inspector general of civil hospitals and Mr. Stirling, the present superintendent, were asked to inspect our work; both gentlemen have sent in favorable reports.

Today the *Myosa* of Manghang, a Kachin, brought his two sons to our school and said, if I would take in more children, he knew of nine or ten more who would like to come to us. The school inspector, Mr. Douglas, was here and caught a photograph of the *Myosa* and his two children with two armed retainers standing behind.

KENGTUNG

Churches, 1; members, 368; added by baptism, 358

Kengtung is the capital of an independent Shan state, situated on the extreme eastern border of Burma, and has a population of 11,000 together with an additional 30,000 in the immediate vicinity. It is 350 miles from an accessible railway station and 200 miles beyond Mongnai, the nearest Baptist mission station in Burma. The people of the city are strong Buddhists; in Kengtung alone there are more than forty monasteries, large and well kept, occupied by throngs of ignorant, indolent, yellow-robed priests. Besides the Shans and peoples of allied races, there are in the state numerous hill tribes, some of which are allied to the Karens, especially in their religion, which is animism or spirit worship.

THE thrilling story of Kengtung is already familiar to many. No language can characterize adequately the movement described in outline in the report of Mr. Young. Christian history furnishes few parallels for this wonderful working of the providence of God. A work, which in its origin contemplated primarily the people of the city and the immediately surrounding district, has reached at a bound to distant hill tribes and even across the Chinese border. So rapidly does the work expand that it is impossible to measure the outreach of its immediate development,—much less can prediction be made of its bearing upon the life of the people and the progress of

The Awakening at Kengtung

the gospel in that part of the Eastern world. The story is fully told in the report: little comment is needed. Of no little interest, in connection with these remarkable traditions, widely prevailing and so closely resembling at many points the biblical narrative, is the fact that Dr. Cushing, more than thirty years ago in a visit to this region met at Kengtung representatives of the Muhso people as well as of other hill tribes and left with them Christian literature. School work is just beginning. Difficulties are experienced in the city, but the opportunity among the newly awakened peoples is most hopeful. The importance of establishing strong Christian schools in the early stages of the movement could not easily be exaggerated. Plans are forming for a wise beginning in this direction. Dr. Gibbens has had but a part of the year at the station. A plain hospital building has been erected, and a work begun which, it is hoped, will do much to disarm the prejudice of the people of the city, who are strong Buddhists and bitter in their opposition to Christianity. The Presbyterian mission board has opened work at this center, with two resident families. Their work is conducted through the medium of the Laos tongue.

A Visit Thirty Years Ago

Report of Mr. Young:

Last year I made no formal report as I was in Rangoon at the time. The year had been a period of seed sowing. Early in the year there was a movement among the Muhso people that indicated a large ingathering soon; then opposition and false reports from Shan officials made the hill people afraid to come to us. We continued to work for them in every way possible, but it was nearly eighteen months before they came to us in any large numbers. The word of God was not to return void. The seed already sown was bearing fruit and ripening.

I returned from Rangoon in the latter part of April with Dr. Gibbens and a strong reenforcement of native workers. Our return gave fresh inspiration to the work at once. The new helpers pressed the evangelistic work with vigor throughout the rainy season, though the rainfall was exceptionally heavy. For a time attendance dropped off considerably, especially at bazar meetings, then there was in all lines a gradual increase in interest that continued till the Pentecostal work began in October. Building work was very trying the last year. For three months much of my time was given to repairing buildings and erecting the hospital. Then up to the close of the rains we had a very helpful work with native helpers in Bible instruction. Since then the mission has been a hive of activity.

Gathering Forces

The latter part of October we baptized the first Muhso convert, a man who had professed faith more than two years ago. At the same time some Muhso leaders, or prophets, came to us saying they had been searching for the true God for years and they received the gospel with gladness.

The interest increased with remarkable rapidity. We found that the Muhsos had traditions very similar to the traditions of the Sgaw Karens,

A Prepared People

but even clearer in many points. Their traditions are remarkably clear concerning the creation, the fall of man, the flood, the promise of a Saviour, the fact that God dwelt among men, that he ascended, that he is coming again, etc. They also have traditions concerning the lost book which they say the foreigner will bring to them. They were in an expectant mood; for from four to six years in different sections of the country there was a growing interest and a longing hope that the time had come when the foreigner would bring them the true law; some of the teachers came to see us even two years ago. They were weighing the evidence whether our coming with the gospel was the fulfilment of their traditions and hopes. When the leaders decided that this was the fulfilment, the people everywhere were ready to receive the gospel at once. Their teaching against evil is remarkably allied to the Ten Commandments. The people here are in much the same position as the proselytes to Judaism in the apostolic age. They are pure monotheists. Their family life is remarkably pure for an ignorant people, and they have been earnestly longing for the message of life. It is very remarkable how quickly they discard every custom or habit that we tell them is wrong. They accept our entire message with eagerness.

The missionary spirit is very strong among those who have heard and received the words of life. Those first received were anxious to go at once to all parts of the state and even into China to tell the glad news. I sent out several groups of the most earnest converts. We planned to close the year with a mass meeting at Kengtung. The Muhsos went all over the state, and as a result representatives came in from over 100 villages. Those from all sections accepted the Word with the same readiness. Several small groups came from China, some being over a month in the trip. We began baptizing on the twenty-third of November and 358 were baptized up to the close of the year. It is simply the beginning; thousands are certain to follow.

The First Sheaves

The Muhsos call themselves Lahu. The main tribe is called Lahuna or black Muhsos. The Kwes are another branch of Muhsos; they are called Lahushi, yellow or golden Muhsos. We have ascertained that the Kaws and Akü people also have the same traditions and while but few of them have been baptized up to present writing, they are sure to follow the Muhsos. In round numbers according to the last census report, there are 50,000 living in this state who are known to have these clear traditions. It is certain that there are many more Muhsos and Kaws on the Chinese side than there are in Kengtung state. It is impossible to give statistics, but from all reports, after three months of most careful inquiry, it would seem that the Muhsos and Kaws on the Chinese side are several times more numerous than those in Kengtung.

If reports are at all true, still later developments forecast an even greater marvel. The Wa people have been among the wildest tribes of Burma. They have been known as head hunters from their custom of offering the head of a human victim as a sacrifice to the evil spirit supposed to preside over the rice fields of the village. The government has

not been able to do much with the Wa people; no census has been taken of the Wa country proper. I have heard for months that in several sections the Wa people had accepted the Muhso customs and traditions; that thousands of them were longing for the foreigner to bring them the knowledge of the true God. They report that a Muhso teacher went among the wild Wa people three years ago; that they received his teaching and that thousands are now anxious for us to bring them the gospel. They have sent down three times to see us. Representatives first came a year ago; they did not make known their object, but listened to the message and returned; some time ago another group came down and stopped for days here; then just recently another delegation came begging us to come up at once and bring the gospel. As a token of their sincerity they sent a small pony down as a present. It was impossible for me to go; but I sent three men to make a preaching tour of the country and gather all the information possible. They expect to be gone two months. I have urged the leader to come to Kengtung with a large delegation. It is certain that there is a wonderful work begun among those wild hill people. The only question is as to the extent of the work. I have never before known such a series of clear providential leadings as we have seen in the last three months in the directing to us of all these different caravans, so widely scattered. As one leader expressed it, "The Spirit told me whenever I came near Kengtung to go to the mission." The work is of God. It is marvelous in our eyes.

Wild Head Hunters Eager for the Gospel

School work has been difficult in the city. The school has been small. There is a wonderful eagerness now among the hill people for schools. We need to locate schools all over these hills at once. I could locate scores of teachers now where they could soon have good schools if the help and means were available. We must train helpers on the field as soon as possible, and schools are a necessity. It is also an imperative necessity that another family be sent out at once.

REPORT OF DR. GIBBENS:

I reached Kengtung April 27, but could not begin medical work on a very large scale until the hospital building was finished in August. However, soon after arriving I opened a dispensary in my bathroom, where I unpacked some medicines and set up a small apothecary shop. Frequently I had eight or ten cases a day, thus treating at least 400 cases between May and September. Beginning with September 1, when I went into the hospital, I have kept a record of cases treated, and feel gratified to note the increase in each month, excepting October, when the people were very busy in the field. The record runs: September, 145 cases; October, 100; November, 240; December, 387; a total of 872 cases treated in four months. I have opened a dispensary in our preaching *zayat*, in the bazar, and hope thus to be able to draw many to our preaching services and ultimately to win them to Christ. I believe the medical work will prove a most efficient aid here in breaking down the prejudice of the Buddhist population, exemplifying as it does so well Christ's loving care for the needs of men.

A Four Months' Record

WORK FOR CHINS

Churches, 23; members, 615; added by baptism, 46

The Chin People

THE Chins, numbering about 150,000, and having their home on the western mountain ranges reaching through western Burma toward Assam, are worshipers of spirits, though some have turned to Buddhism. Like the Karens, they avoid settled districts, living far back in villages which rarely reach a population of more than 100. The work is conducted at three stations and has realized a marked success. The youngest of these stations, at Haka, in the center of a wild people, was opened six years ago by Mr. Carson. Already Christian converts have been won and the characteristic transformation wrought by the gospel is appearing. A mission house and a schoolhouse were built by the missionary's hands, and medical work has been opened.

THAYETMYO

Churches, 7; members, 168; added by baptism, 24

Thayetmyo is the headquarters for the district of the same name, and has a population of 15,000. In former days it was laid out elaborately: a fort, extensive barracks, office buildings, elephant houses and cavalry sheds, together with three hospitals, suggest the importance of the place from the provincial standpoint. Fine macadamized drives, lined with Jamaica rain trees, wind about the lagoons which, decorated with tropical verdure, suggest the paradise of vegetable life. Much valuable teak-wood has been taken from this region. The climate seems well adapted to Europeans. The mission compound was a free gift from the government. Our work is in the interest chiefly of the Chins who are found in large numbers in the outlying districts.

Features of the Year's Work

THIS field is now in the care of Mr. Joorman, transferred from Sandoway to carry on the work which Mr. Dye was compelled to leave. Both Mr. and Mrs. Dye are now restored in health and are planning for an early return to Burma. The year has been marked by vigorous effort for the people in the town and along the river, many of whom apparently are hardened by rejection of the gospel. Farther back in the hills are multitudes who have not so much as heard of Christ, but the alternation of rains and fever makes touring among them almost impracticable. An interesting feature is the work among the soldiers stationed at this garrison town.

REPORT OF MR. JOORMAN:

Since February 19, 1904, we have been connected with this station, and looking back upon the brief span intervening, are glad to report that in spite of heathen antagonism and suspicion, hatred and prejudice, bigotry and indifference, the gospel is steadily demonstrating its power and claim.

Along the banks of the Irawadi a considerable percentage of people are gospel hardened, while in the recesses of the Arakan and Pegu

Yomas or the Burma Alps, there lives a race of people who have not as much as heard the name of Jesus. There are great difficulties in reaching the mountain Chins: from the middle of May till November the rains forbid any attempt to reach them: and from December until March the region is in the thraldom of fever.

Awakening Among Chins

Among the Chins as a race there is a marked awakening to the power and beauty of Christian teaching; and notwithstanding the fact that the "Gentiles" seem to be as yet too religious to admit the superiority of the teachings of Jesus, there is a manifestation of unrest and expectancy presaging important changes. Our Christian material is first rate. Only a few days ago one of my young unordained preachers came to me and said: "Samoh (teacher) I know that you do spend much money for my race. I have been thinking to do something in order to ease the burden of our white brethren beyond the sea; and I have spoken to our church people in Posley village to consider the matter in prayer. They did so and have made up their minds to give to myself and wife rice, vegetables and some money. Please tell my dear brothers in America that we thank them for their liberal support in the past, but above all for the gospel of our blessed Redeemer." Posley church numbers twenty-eight members, the people being very poor. In December a new Chin church was organized in the Pegu District, nearly 250 miles away, with thirty-seven members, twenty of whom were received by baptism.

Work Among Soldiers

Thayetmyo is a garrison town. During the rainy season we began a small work among the soldiers in spite of opposition on the part of the commanding officer. God blessed our efforts visibly: five soldiers were received by baptism, two of whom will serve their master in the mission field. One is on his way to South Africa to complete his military service there, the other on his way to England to take up the study of God's word in an English Baptist seminary.

SANDOWAY

Churches, 16: members, 447; added by baptism, 22

Sandoway is on the left bank of a river of the same name, which flows into the Bay of Bengal. It is seventeen miles from the seacoast, and is surrounded on all sides by hills, which give it an attractive setting and help to make it the sanitarium of Arakan, in which province it is our only station. Thousands were baptized here in years past, when the town served as headquarters for the Bassein Sgaw Karen Mission. The work at present is among the Burmans and Chins.

THE place left vacant by the removal of Mr. Joorman has been filled by the appointment of Mr. and Mrs. Richardson, who reached their station toward the close of the year. In the absence of a missionary family the work was efficiently cared for by Miss Carr and Miss Bissell, who conduct a most prosperous school work. It is much to be regretted that conditions make it necessary to place a newly appointed missionary where he is compelled to assume large responsibilities, when time and strength should be given undividedly

to the mastery of the language and the study of the people and the new conditions in which he is placed. But the report of Mr. Richardson bears witness to the enthusiasm and hopefulness with which he has entered upon his work.

REPORT OF MR. RICHARDSON:

We reached Sandoway November 11, beginning our housekeeping four days later. The study of the language was begun November 21. I have no one with whom to compare notes or progress, but it seems that a little advancement is being made. I shall be glad and grateful when the time comes that I can use the language and tell the people of God's goodness and mercy. Until then I must be contented with speaking through an interpreter, a course far from satisfactory to me.

Mission House and Compound

Some material improvements have been made since our coming. Our compounds are put in better order; a fence has been built on one of the compounds at a cost of one fifteenth or one twentieth of its value. This small cost was due to the fact that for material I gathered up the fragments and did with my might what my own hands found to do. Within two or three years it will be necessary to give this house a thorough repairing, for the outside walls and partitions have been eaten by white ants until they are but shells.

I trust that spiritually our mission is making some advancement. The church in Sandoway has lately become self-supporting; and we believe that within a few months other churches in the district may be induced to take the same stand; some are almost ready at present, and I think need only a little encouragement. I am endeavoring to impress upon the churches that this, as well as personal work for the lost, is their duty and privilege.

School Children Baptized

The school work under Miss Carr and Miss Bissel is moving prosperously. I have lately baptized six of their students, which is proof that their work is spiritual as truly as intellectual. On the field there have been other baptisms; and I learned the other day that two men from a heathen village are coming to Sandoway soon for baptism. In November two men were sent for a few months' evangelistic work; and last month two more were sent into the most northern part of the field to work among the Kamees, a people for whom but little has ever been done, and who are very desirous of knowing the way.

HAKA

Churches, —; members, —; added by baptism, —

Haka, in the Chin Hills, in northwestern Burma toward Assam, is one of the newer frontier stations. It is reached by climbing lofty mountains through narrow passes. The elevation, 6,000 feet, is so great that during a part of the year it is almost continually enveloped in fog. The people are very degraded through ignorance and drink, and it is a depressing place in which to live. It is a government station.

BY the return of Dr. Tilbe to America at the beginning of the year, Dr. and Mrs. East were left alone at Haka. This work in the north Chin Hills is in its beginnings, the past year having witnessed the first requests for baptism, five in number. Among this degraded and ignorant people three schools, one of them recently opened, are maintained, with a total attendance of fifty-six. The teachers are active in evangelistic work and to the faithful efforts of one of them, located far to the north, is due the coming out of four of the five converts. In view of the difficulty of conducting from Haka the work in this apparently most promising northern field, which is removed by several days' journey from the central station, the wisdom of opening at this point a new station with a resident missionary is seriously considered. Through the generosity of friends, funds are now provided for a hospital in connection with Dr. East's medical work. Construction is delayed pending decision as to its location.

Plan for Extension

REPORT OF DR. EAST:

On February 1, 1904, Dr. H. H. Tilbe turned this work over to us. The mission had then two schools, one at Haka with three pupils and one at Tiddim with three pupils. Some progress has been made during the year. The school at Haka has had as many as twenty-two scholars during this time, but at the present time we have only thirteen regularly attending pupils. The Tiddim school in the north has had only three pupils during the year. We have now removed this school from the latter place to Tunjan village, two days north of Tiddim, hoping thereby to get more scholars, and to give the teacher a better opportunity to evangelize that section of the country. Since April we have conducted a new school at Koset village among the Seins in the Ft. White District. At this place we have twenty-two pupils. The Lord has also saved some of the people at this place, and we have here four candidates for baptism. These are the first fruits among the wild Chins. Their names are Paung Shwin, twenty-seven years old, and his wife Tom Chim, and Tum Harm, thirty-five years old, and his wife Dim Ka Chim. It was my intention to baptize them during my recent visit. This I did not do, but left them for further instruction. I have no doubt regarding their conversion; on the contrary I found them faithful and earnest in preaching Christ to others. They had built a baptistry of stone by a spring on the hillside; and on my next visit to them I hope to baptize them in it. The work among the Seins is at present the most hopeful. Many are thinking of the way.

First Fruits Among Wild Chins

The northern field ought to have a missionary stationed at Tiddim. For the success of the work this is indispensable, as Haka is too far south for one man to work both fields to advantage.

In Haka we have one candidate for baptism; he is being instructed in our school. Several villages have asked for teachers, and we are to

place one at Sookta village, two days west of Haka, as soon as the natives have the schoolhouse ready.

Belief in an All-powerful Creator

The northern Chins are more ready to listen to the gospel; and they believe in an all-powerful God who created all things. They call him *Vantunga Patien*, "the all-powerful Heaven-Father." He made all things seen and unseen; he is the only good one; he is not worshiped by them for the simple reason that they do not know how. The southern people are paying less attention to the preaching.

The medical work is finding favor with the people in both sections, great numbers coming for treatment. I have had during the year over 4,000 patients, have performed two major operations and hundreds of minor. I have begun to charge a nominal fee for drugs taken to the villages; by this we hope to lay a foundation for self-support. The people do not like the idea of paying for medicine, but it is better to start early than have a back-set later on. I have no dispensary, and am using the front veranda and hall as such. During the year I have received eighty-three rupees in fees from British soldiers (natives of India) stationed at Haka. This sum will be used in fixing up a dispensary until we can get a hospital, as it is both unsanitary and unwise to have all manner of diseases brought into our own home. Praise God, we have just heard that our friend Dr. Tyzzer of St. Louis, Mo., has given $1,500 towards a hospital in the Chin Hills, in memory of his departed wife, Emily Tyzzer.

Dispensary on Front Veranda

On the whole we can say that the outlook is better than ever, and we believe that Jesus is to be crowned King in the hearts of many in Chin land. By this time next year we hope to have Mr. and Mrs. Carson with us. Welcome, and twice welcome.

WORK FOR TALAINS

Churches, —; members, —; added by baptism, —

THE Talain people differ little in appearance or in character from the Burmans. Allied to the Mons of Siam, they came to southeastern Burma some centuries before the opening of the Christian era. In the cities, many have acquired free use of the Burman tongue, but scores of thousands still speak only the Talain language.

The Talains

MOULMEIN — TALAIN

For description of this station see page 68

MR. DARROW, in his preparatory years, has had in view entrance upon work for this interesting people. The provision, through the generosity of friends, of a wagon and ponies for touring in the Talain villages in the outlying districts about Moulmein and the avail-

ability of literature in the Talain language, as described in Mr. Darrow's report, will enable him to engage in aggressive work as soon as he can be relieved of responsibility for other interests in Moulmein.

REPORT OF MR. DARROW:

In the absence of Mr. McCurdy and also of Mr. Bushell from this old station of many and varied interests, it is obvious that there has been little time for distinctive and aggressive Talain work. But while I myself have not been able to make much progress with the Talain work, it is not right to leave the impression that the Talain Mission is new and in its infancy. As early as 1829 work had begun among them. In that year the Talain catechism was translated, printed and scattered. In 1847 the New Testament was issued from the Moulmein Press, the work of Dr. J. M. Haswell, who so nobly served the Talains for more than forty years. Even earlier than this a translation of the New Testament had been made by a native Christian. In 1837 Dr. Haswell issued the "Life of Christ," and a tract, "A Father's Advice." "The Golden Balance," translated by Mrs. S. B. Judson, assisted by Ka Mam Bak, was printed shortly after. A translation of the Epistles, from Galatians to Titus, was printed in 1843; "A Digest of Scripture," in 1855; "The Angel's Message," and "Who is Man's Lord?" in 1873; "Elementary Questions and Answers in Astronomy," by Dr. E. O. Stevens, in 1894; and also a Talain Hymnal by Dr. Stevens in 1897. Rev. R. H. Halliday, a missionary of the Church of Christ, is now putting through our press a portion of Genesis and the Psalms. Dr. Haswell laid the foundation for a permanent work among the Talains, a splendid church being organized, which has stood through all these years. Strategic points throughout the field for schools and churches were chosen, sites secured and buildings erected. Although thirty years have passed since Dr. Haswell laid down his work, interest in the Talains has never ceased. The earnest prayers of the Talain Christians, and the untiring efforts of Dr. E. O. Stevens, Miss Susan E. Haswell and other missionaries who have labored on this field, in keeping this great need upon the hearts of the Secretaries and the members of the Executive Committee, have resulted at last in a permanent mission we trust, to the thousands and tens of thousands of this generation and the next, who could never be reached with the gospel message except through their own tongue.

Early Beginnings of the Talain Work

There have been some things of special interest and encouragement in the work during the past year; one was the inauguration of an annual Talain gathering, features of which are, the adoption of a policy of work for the year, a singing contest between the Sunday schools for a banner, and an abundance of games and good things to eat. Our hearts have been made glad in receiving sufficient funds from home churches and friends for the purchase of a wagon and ponies for our work. The wagon has been built in this country after an American style. It will prove a great assistance in our extensive jungle travel.

A Gospel Wagon

WORK FOR TELUGUS AND TAMILS

Churches, 6; members, 771; added by baptism, 37

South Indian Peoples in Burma

THE Telugus and Tamils, Hindu in religion, are scattered widely in lower Burma, having been attracted from southern India by the superior industrial conditions of Burma. They are industrious and versatile, being in demand as servants, and having success in certain lines of business. Our work for these people is under the efficient oversight of Mr. and Mrs. Armstrong, whose son and daughter are lending valuable aid. It is conducted at Rangoon, Moulmein, Bassein, Mandalay and one other smaller station; at each place a tried native worker has immediate charge of the local work.

We regret that no report has reached us from this important and very prosperous work. It is conducted with great devotion and efficiency. The total church membership as reported last year was 771. School work has had large influence. Two flourishing schools are at Rangoon, one at Moulmein and one at Mandalay.

WORK FOR CHINESE

Churches, 1; members, 10; added by baptism, —

Chinese Immigrants

THE Chinese constitute a large element in the population of Rangoon, showing here their characteristic industry and thrift. Our work among them is small. It is under the oversight of Mr. Grigg, pastor of the Immanuel Baptist Church, having the immediate supervision of an efficient Chinese pastor. The Chinese are found in other cities of Burma. A report just now reaches us of the baptism of six converts at Henzada, the fruit of the work of a native Christian. The fact of their conversion was not known to any missionary worker until they sought baptism. Mr. H. W. Peabody, a member of the Executive Committee, who has just now returned from a journey in which he visited Burma, and who was present at the baptism of these men, states that the incident reminded him strongly of the Greeks who came to the disciple Philip saying, "We would see Jesus." Their act of confession was marked by a deliberateness and strength of resolution which give promise of genuine Christian service for these Chinese of Burma.

Mr. Grigg writes of the interesting work at Rangoon, to which he gives oversight in addition to his service as pastor of the English church.

REPORT OF MR. GRIGG:

A Great Inflow

There are about 25,000 Chinese in Rangoon, thousands of others in Moulmein, Bassein, Mandalay and other centers of Burma, and the immigration

is being augmented every month. The great majority of our carpenters, contractors and shoemakers are Chinese and very many of our wealthy merchants and brokers also. For the rent of the mission hall we pay fifty-five rupees a month and for the pastor's salary forty rupees a month. Hundreds have heard the gospel of God's grace in this mission hall, and some twenty-five have been baptized since the work was inaugurated. A Chinese convert to Christianity must be prepared to suffer persecution, including instant dismissal by his Chinese employer. During the past year a Bible woman has been employed who distributes literature, reads the Bible and tells the old, old story among another race of people. There are many discouragements in the Chinese work. Letters from interested readers of this report will be gratefully received and read for the encouragement of the faithful pastor and his little band of converts.

Persecution

WORK FOR ENGLISH-SPEAKING PEOPLES

Churches, 3; members, 275; added by baptism, 33

THE English-speaking population of Burman cities includes, besides Europeans, Americans and natives who have adopted the English tongue, the Eurasians—a people increasingly influential in the country. English Baptist churches of considerable strength are found at Rangoon, Moulmein and Mandalay, the total membership being a little less than 300.

RANGOON — ENGLISH

Churches, 1; members, 100; added by baptism, 8

For description of this station see page 65

THE report of Mr. Grigg speaks of many forms of activity in the Immanuel Church about which the English work in Rangoon centers. Extensive repairs have been carried on and there has been gratifying growth in self-support.

REPORT OF MR. GRIGG:

During the year sixteen have been added to the church, of whom eight were received by baptism. The present membership is 100, of whom seventy-nine are resident and twenty-one are non-resident. The Sunday evening congregation averages 125, varying between 100 and 200. About 300 pastoral visits have been made, exclusive of visitation in the two hospitals.

The early morning of every Lord's Day from 8.00 to 9.00 is given to Bible study. Our 100 scholars are formed into eight classes and faithful teaching is being done. The collections aggregated $65. In the "All-India" Sunday school examination ten scholars obtained certificates.

Secondary School

The number enroled in the woman's auxiliary is fifty-four; their meet-

ings have been a helpful feature in the life of the church. The sale of fancy articles held at the close of the year showed that a great deal of time and skill had been spent in sewing and designing.

The Christian Endeavor Society has a membership of over forty. Open air services are held on Sunday evenings in the neighboring public gardens for a half-hour before public worship, having usually 100 to 200 auditors, representing various languages and religions. In November a young people's rally was held in our church home, participated in by ten societies, aggregating 300 Burmans, Karens, Tamils, Telugus and Europeans. On that occasion our society was presented with a beautiful silk banner by the society of the Baptist college.

A Rally of Many Races

Our Loyal Temperance Legion is the youngest society in the church; its meetings are held on alternate Sundays at the close of the Sunday school. Its pledge is threefold, against intoxicants, profanity and tobacco. It has twenty-seven members and is the happy possessor of a fine silk banner, a gift from the woman's auxiliary. Quite extensive repairs have been carried out during the year toward the expenditure for which the Executive Committee made us their grateful debtors to the extent of $200. An addition of a hall to be used for social gatherings and as a Christian clubroom is urgently needed. A gift of $700 for building a memorial hall would prove a potent factor for the next half-century in our work among the young people of this rapidly growing city.

We are far from self-supporting but are reaching toward that goal. The weekly collections for the year show an increase of twenty per cent., the monthly subscriptions a gain of eight per cent., and the fellowship fund an increase of 100 per cent.

MOULMEIN — ENGLISH

Churches, 1; members, 118; added by baptism, 22

For description of this station see page 68

IT is regretted that no report has come from Mr. Crawley. Although recovering but slowly from the sudden illness which delayed until March his return to Burma, he has continued faithfully at his post as pastor of the English Church. The flourishing girls' high school is left in the care of Miss Smiley, who has been but a little over a year on the field.

At Moulmein

MANDALAY — ENGLISH

Churches, 1; members, 57; added by baptism, 3

For description of this station see page 81

MR. KELLY reports for this work, Mr. Davenport's stay in the home land having been prolonged throughout the year. The flourishing school of nearly 300 pupils has had a prosperous year

under the efficient direction of Miss Lemon, who has now removed to Sagaing, the work at Mandalay falling to Miss Slater. Mr. Davenport will have the satisfaction of superintending the erection of a new school building upon his return to Mandalay in the autumn.

REPORT OF MR. KELLY:

Church Activities

In the continued absence in America of Mr. Davenport I have had charge of his work. There are three departments: The English Church, the Eurasian school and the Burman work. The services at the English Church have been regularly maintained and the congregations on the whole have been encouraging. The weekly prayer meeting, conducted by the Society of Christian Endeavor and attended by all, has been a very bright feature of the work; the interest in the meetings has been well sustained throughout the year. The Sunday school also has been encouraging. I have been unable to meet with the Sunday school but Mrs. Kelly, while here, took an active interest in it. Special mention should be made of the help of Mrs. Scott, who has been president of the Christian Endeavor and superintendent of the Sunday school for the greater part of the year. There have been three baptisms. The Eurasian school has been under the efficient management of Miss Lemon. In every respect the school has done well. The attendance has increased during the year. The passes in the examination were satisfactory and the outlook for the new year is most hopeful.

MISSIONS IN ASSAM

ASSAM

ASSAM, the northeastern province of British India, stretches out as an arm from Bengal, between Tibet and Burma toward China. In size it about equals the state of New York. The latitude is that of southern Florida, with a more tropical climate and in portions a much heavier rainfall. Fierce beasts abound in the dense jungles. Tea is the chief product. With the railroads now building, the development of vast resources and a great commercial future are ensured. The people number about 6,000,000: one twentieth temporary settlers in the plains, including Europeans and tea garden laborers; one fourth in the middle and upper Brahmaputra valley, Assamese in race and language and Hindu in religion; one half in the southwest, Bengali in name, race and language, Mohammedan and Hindu in religion; the remaining one fifth, Tibeto-Burmese aborigines, consisting of numerous tribes of virile, often savage, people, who inhabit the foothills and mountains surrounding the Brahmaputra valley. Among these are the Garos, Nagas, Mikirs and Daphlas. All speak different languages and are animists or "spirit appeasers" in religion.

A NAGA SCHOOLTEACHER, ASSAM

This is not a blanket Indian as one might suppose, but a Tangkhul Naga boy from the southeastern part of Assam. He entered the mission school and proved himself one of the brightest students He is now a teacher. Photograph by Rev. Wm. Pettigrew.

MISSIONS IN ASSAM

Churches, 81; members, 7,978; added by baptism, 816

CERTAIN problems of Assam are not unlike those of our own country. There is here in the central valleys a great commingling of peoples. Certain other problems are allied to those of Burma, the oldest among our mission fields, for Assam like Burma, in its outlying regions, has a multitude of independent tribes. Our work, beginning with a tribal people, has touched the native people of the plains and the later comers of the immigrant population, and has extended to several of the outlying races. So diverse a work presents peculiar difficulties. The conquest of the country as a whole is a very different task from that of expansion of work from one center. It is a task to be performed only by many workers through mastery of many tongues. Yet, the work for the country as a whole steadily advances. The last census showed that, during the preceding decade, while Hindus had increased by less than nine per cent., and Mohammedans by less than six per cent., the Christian gain was 113 per cent. The past year has promoted this progress toward the goal whose attainment the divine promises make sure. The reports that follow indicate that the gospel is not failing to reveal here its divine power. Membership in the churches shows the encouraging advance of more than ten per cent. upon that of the preceding year, all parts of the field sharing in the gains.

A Notable Gain

Notable incidents of the year are the shaping of definite plans for providing at Jorhat a home for the training school for preachers, of whose work a beginning was made a year ago at Nowgong. The action gives great joy to our missionaries in upper Assam and to the people of the immigrant churches who have looked forward to such provision for the training of their youth for Christian service, with an eager longing.

A special cause for satisfaction is presented in the large development of influence of the school work for the Naga peoples. The central school at Impur is attracting pupils, both boys and girls, from many of the Naga tribes, and outstation schools multiply and gain in influence. The strong development of this work has attracted official attention, and the question of future relations with the government has become important. It is evident that a new day of enlightenment has dawned for the wild peoples of these far-away hills.

A Vigorous School Work

Literary work is claiming increased attention in the Assam Mission, an efficient committee, giving representation to the several interests, having recently been appointed. Mr. Gurney, whose long service in the work of biblical translation has given him rare qualification for this form of work, will devote himself to preparation of needed literature and the publication of a paper in the Assamese tongue—a language widely used by the immigrant peoples and by representatives of the hill tribes, as well as by the Assamese people.

A Strategic Outpost

A project enlisting the hearty interest of the entire mission is that contemplating the reopening of work at Sadiya among the Singpho people. The plan is commended by many considerations. It was here our first work in Assam was done; the people are one with the Kachin people of Burma; and the place will offer natural approach to Tibet, when, as in God's sure providence is certain to occur, the gates of that country are lifted up that the messengers of the King of glory may come in.

WORK FOR ASSAMESE

Churches, —; members, —; added by baptism, —

Origin of the Assamese

THE people known as Assamese, who constitute about three fourths of the population of Assam, are the product of a remarkable mixture of races. They originated in the coming to this region of a tribe of the Shan family which, in the thirteenth century, was forced northward by the Burmans. Occupying for a time the bank of the Brahmaputra River near Sadiya, they extended their rule gradually down the valley, intermarrying with the people of the country from whom they received the Hindu religion, which, however, they have greatly modified. Mohammedan influence, also, has affected them. Work for this people has had, as yet, but little success. They have the pride characterizing the leading classes in all countries; and a natural indolence, together with very low moral standards, increases the difficulty of the missionary's task. If the number of missionaries engaging in this work were larger, doubtless results would be greater; but more successful work has tended to divert effort from the Assamese. However, not a few bright illustrations of the power of divine grace have been revealed in work for this people.

Our records from this work are brief; being contained in incidental paragraphs of missionary reports. At each center, at which work for the Assamese is carried on, work for other peoples has developed, the churches being of mixed membership. The total number of Assamese connected with the churches is a little less than 100.

SIBSAGOR — ASSAMESE

Churches, —; members, —; added by baptism, —

Though not the first point occupied in Assam, Sibsagor is the oldest of our stations at which work is now conducted. Its political significance was much greater in earlier days when it was the capital of the country and the residence of kings. While the importance of the town itself has diminished, it remains a center from which access is had to hundreds of thousands in the Sibsagor subdivision and the section of the Jorhat subdivision which comprise the field. The people thus reached are of many races—Assamese, Bengalis, Kacharis, Mikirs and Miris, as well as immigrant classes on the scores of tea-gardens of the district. The town is situated on the Dikhu River, nine miles from the Brahmaputra, and nine miles from the nearest stations on the railway.

SOME fruitage has been gathered from the work for Assamese at Sibsagor. Mr. Petrick writes of the baptism of a Hindu family of four members and mentions the baptism of a Hindu boy whose parents, though much distressed by their son's act, did not turn him from their home. Of hopeful significance for this work is the ability of some of the preachers to make fluent use of the Assamese tongue and their readiness to engage in Christian work for the Assamese.

REPORT OF MR. PETRICK:

During 1904 I have been able to spend 210 days on mission tours. On one tour I was laid up in a village chapel by a severe attack of fever. The fruit of this work was seventy-two baptized converts. Among the converts was a case of exceptional interest. An Assamese Hindu belonging to the Ahom caste was baptized with his wife, his son and his servant. This happened in a village where we had no Christians. The man was a soldier, and when it was known that he intended to be baptized, Mohammedans tried very hard to get him over to their faith. But he stood firm.

An Assamese Household Baptized

NOWGONG — ASSAMESE

Churches, —; members, —; added by baptism, 77

Nowgong is situated about half way between the most eastern and the most western of the Assam stations. The field to which it gives access lies chiefly in the plains or the Brahmaputra valley, but extends into the Mikir Hills on the east and into the Khasia Hills at the southwest. The district of Nowgong has a population of over 250,000, the larger part being Assamese Hindus. The town has between 4,000 and 5,000 inhabitants, among whom are several Europeans connected with the civil administration of the district.

MR. MOORE'S report is found under the work for immigrant peoples, no distinctive mention being made of work for the Assamese.

GAUHATI — ASSAMESE

Churches, —; members, —; added by baptism, —

Gauhati is the largest town in Assam, having a population of over 10,000. It is situated on the Brahmaputra, 489 miles from Calcutta. Assamese, Kacharis, Garos and Rabhas are the principal races found in the town and field. Outside of the station, work has been prosecuted chiefly on the south side of the river with occasional tours to the north side. The town was formerly the seat of the provincial government, now located at Shillong, and a number of Europeans still reside there.

THE work for Assamese at Gauhati centers in a church in the town having a mixed membership of Assamese, Kacharis, Bengalis and others. Mr. Tuttle writes that the use of the Assamese language has been extended throughout the schools in the field. Mr. and Mrs. Jackman are now at this station engaged in language study in preparation for work on the northeastern frontier of Assam.

REPORT OF MR. TUTTLE:

The condition of the church at this station has improved: regular Sunday services have been maintained by the Christians; they have accompanied the missionary in his bazar preaching; one member spent three weeks in an evangelistic tour with me early in the year; in addition to this they have done independent Christian work. We especially rejoice over one member of our Christian community, an assistant in the physical and chemical laboratory of the college, who while about his work, loses no opportunity to speak to the professors and students concerning their soul's salvation. After his day's work he often takes his recreation by going to some of the heathen villages near his home, preaching Christ and selling and distributing Christian literature. Since August the church has supported one of its number as an evangelist. Our force of active workers in the station has been diminished by the removal of some to other fields. Touring, bazar preaching, courses in the Bible with the school boys, Bible study with inquirers, looking after the press, superintendence of village schools, and repairs have more than filled my days. We have greatly missed Mr. and Mrs. Burdette in the work.

A Christian Witness

GOLAGHAT — ASSAMESE

Churches, —; members, —; added by baptism, —

Golaghat is one of the three subdivisions of the Sibsagor District having a population of 167,078. It is located in a region justly famed as possessing some of the finest tea plantations in the world. The seat of the mission is at the town of Golaghat, a municipality of 4,000 people, from which work is conducted among Assamese, Immigrants, Mikirs, Garos and Bengalis.

MR. SWANSON writes encouragingly. Signs are multiplying that this people so difficult to reach are giving heed to the gospel, an increasing number being ready to receive tracts and to buy

portions of the Scriptures. One Assamese young man of high caste family was baptized during the year. For this act he is treated as an outcast by his family and it was only after a long struggle that he reached his decision to make outward confession of his faith.

REPORT OF MR. SWANSON:

Unusual Sale of Gospels

On the whole the work was never more hopeful than at present. One encouraging feature is that the Assamese people are beginning to give heed to the word of God. No other class of people has received so many tracts and bought so many gospels as the Assamese. A short time ago, when two of the evangelists returned from an extended preaching tour among these people, they reported that they found in every village gospels which had been bought in the markets. Yet the greatest ingatherings of the church are still from the immigrant population.

The station school has continued uninterruptedly. The attendance has at no time been large. This is due in part to the fact that the heathen parents, fearing their children would become Christians, have withdrawn them from the school. Their fears in this respect are not without foundation, as two Hindu and one Mikir boy have come out on the Lord's side and have been baptized.

One of the Hindu boys, Peshram, strange to say, was allowed to remain in his home. The family practically lost caste by keeping him, but this was never mentioned. There was much talk of his being compelled to leave the village; but no action was taken to exclude him, hence he stayed.

"And They Cast Him Out"

The other high caste Hindu young man was compelled to break all family connections because of taking this step. Knowing that persecutions would follow, he waited for several months before he could summon courage to take a firm stand for Christ; but, while attending the preachers' class in September, he decided to go home and tell his parents of his decision to become a Christian. All day we waited, engaged in prayer for him. Finally, in the evening Minneram came. His heart was too full and too sore to allow him to tell us at the time what had passed, except that the family ties were severed and he was homeless. That night we sang as never before "Jesus, I my cross have taken." Poor Minneram went out and wept. Although he knew that he had taken the right course, yet his spirit was not free and he struggled on for days. The night before his baptism was spent by him in fasting and prayer; in the morning the brethren brought him food, but he replied, "I am not hungry." That Sunday he was baptized at 3.00 and at 4.00 he sat down to eat. He had won the victory through Jesus Christ, and the peace that passeth all understanding reigned in his heart. Pray that he may be kept in this joy.

WORK FOR GAROS

Churches, 21; members, 4,899; added by baptism, 411

THIS large tribe is found at the western end of the long range of hills separating Assam from Burma. Before missionary influence reached it, the tribe was of an extremely primitive character. Its religion was a low form of spirit worship. The people were wild, and greatly feared as head hunters. Their frequent raids into British territory led to the annexing of their hills by Great Britain in 1866. The first Christian converts were baptized in the year 1863. The work has had large success. Under the influence of the gospel, the people have shown a noble development, reaching a peculiarly strong type of Christian character. In self-support, in the work of the churches and in school work, the mission has had a fine record. The people are now sending missionaries to two other races of Assam. The work centers at Tura, extending to two other stations.

Garos Transformed

TURA

Churches, 16; members, 4,120; added by baptism, 355

The center of work for the Garo Hills is at Tura, which is also the seat of government for that district. The town is back in the hills some thirty-six miles from Rohmari, the landing place on the river. This station furnishes an excellent illustration of the generally friendly attitude of the government in Assam toward the missionaries. It was upon invitation of government officials that Messrs. Mason and Phillips began the work at Tura. The educational work of the district was given over to the missionaries by the government, which has made regularly large grants-in-aid to the schools, presided over by Christian teachers under the direction of the missionaries. The area of the field is over 3,600 square miles and the population includes about 100,000 Garos. The work has had a remarkable development among this people, who are savages and animists or demon appeasers, but of independent spirit and free from the influence of caste. These latter characteristics have fostered the development of vigorous and self-reliant church life.

THE year has witnessed no diminution of the multiplied activities at this center of Garo work. Mr. Mason has remained throughout the year upon the field, but probably will soon join Mrs. Mason in the home land for needed rest. Mrs. Crozier has also been compelled by ill health to return to this country, Dr. Crozier continuing at Tura. Some readjustment has been made in the work of the station, Mr. W. C. Mason taking charge of the Garo training school, and Mr. Phillips assuming larger responsibility in evangelistic work and the preparation of literature. Mr. Dring has general charge of all building work and repairs and assists in the care of the village schools and in industrial work. The reports note an increased spirit of consecration animating the workers and a call for teachers from the villages, beyond the power of the missionaries to supply. A large

Readjustment of Station Work

measure of self-support has been reached in medical work, which renders ever extending service, supplies being sent even to the Garo missionaries among the Daphlas, far to the northeast. Miss Bond continues her service in charge of the station boarding school.

REPORT OF MR. PHILLIPS:

The year has been marked by a growth in our school work. These centers of Christian influence have increased in number and I trust in beneficent outreach. There has been a good increase in the number of baptisms, the number for the year being 355. The membership in the churches of our Tura field is now 4,078. In our associational meetings just held, the closing conference or experience meeting revealed in those taking part a gratifying spiritual condition. One, who during the meetings had given a fine, stirring little sermon, related that during the past two years he had received the Holy Spirit as never before, and testified to the joy he has since had in his religious life and the enjoyment he had received in the study of God's word. Last evening the teacher here, who has been chosen to serve in the place for a third year, related how he had been in doubt as to his duty, whether to stay or to go elsewhere, and how he had been praying that the Master would guide him. He feels that it is the Lord's will that he work on here. A number of the pastors related how the Lord had been leading them to earnest consecration and determination for the work. So I feel that the Spirit is moving the hearts of these workers. May he appropriate for his blessed service these men who have been prepared, so far as intellectual training is concerned, for efficient service, but whose need is the mighty influence of the Holy Spirit to burn out selfishness and *thrust* them forth into the harvest field.

Gratifying Evidence of Spiritual Growth

We have been much occupied during the past year in preparing and printing books for this awakening people, secular books and religious books. I spent a part of November and December in Calcutta getting the gospels, in a new edition, Sunday school lessons and two arithmetics through the press, and other work is in hand. If we are to make even a beginning at supplying the needs of the field, we must give a large amount of time and effort to such work. These hungering children must be fed or growth will be retarded.

Preparing Books

We are still suffering from heartache because we cannot send teachers to the many unevangelized villages pleading for them. One evangelist stirred our hearts at our meetings, as he related how in a tour through the very center of the hills he found large villages ready to listen, ready for the permanent teacher, ready to help support him, and promising to accept his message. We can only cry to the Lord of the harvest to thrust forth the laborers. May the churches in the home land lift up their cry with us.

Pleading for Teachers

REPORT OF MR. DRING:

The past year has been a very busy one for the workers at Tura. Mrs. M. C. Mason left us early in the year for the home land, Mr. Mason re-

maining for another year before taking his much needed rest. Each has had a share in the illness that usually comes to the workers on this field; but still we have great cause for thankfulness and praise to our Heavenly Father.

Our statistics show an increase over last year in the number baptized, and also in the amount of the contributions from the churches. These would be considerably larger, if all that is given in kind and put into school and church buildings were shown.

Our supply of men for pastors and teachers has been insufficient, so that a number of important fields have been neglected; some other very promising fields from which requests have come for teachers we have not been able to open on this account and because of a lack of funds. Quite a number of villages have asked for teachers, but we were unable to send them any, though they promised to give something towards the teacher's support, and even though we have very good reasons to believe that baptisms would soon be the result, for we have found in the past that our village schools were a most helpful agency in carrying the gospel to the people. But other opportunities more remunerative than the work of a village teacher are opening, and we have lost, and are losing, good and capable men from this work. A spirit of worldliness is affecting many of our people. Pray for them that they may return to their first love with renewed strength.

Need for Teachers

Our station training school is just opening for another year under the care of Mr. W. C. Mason, who takes over the charge of this from his father as his special work. We have 250 enroled on the second day, with some others still to come in. About 150 boys are here asking for work so that they can support themselves while here in school; but it looks as though we shall be unable to give work to so large a number. We had hoped to have our new cotton ginning plant in, but the engine has not yet arrived.

Self-help for Pupils

Mr. M. C. Mason and Mr. Phillips, in addition to their other work, have given considerable time to the transliterating of the New Testament and the preparation of very necessary school text-books. As a consequence Miss Bond finds her hands full with her thirty-six girls to look after and her four regular classes in the training school. Mrs. Crozier, with little Frances, has started for the home land. Frances has been very ill with fever for about two weeks just before leaving, in fact started from here on her bed placed in a hammock, and it was feared that the doctor would also have to go with them, at least a part of the way. He has gone to Calcutta to see them safely on board the steamer.

We have just completed a large addition, thirty-two by forty feet, to the school building, and have begun one ward of the new mission hospital building. We shall have to increase largely our accommodations for housing the school boys as they are now overcrowded, four and five in a room where there should not be more than three.

Report of Dr. Crozier:

Blessings on the work of the past year have given us much joy. There have been trials and sorrows, but we trust there has been spiritual as well as temporal life brought to some. My trusted assistant in whose hands I was hoping to leave the work when I should have to take furlough, turned away to the Evil One. Though he has in some degree repented of his sins, it has not been possible to use him again in the work in which he was becoming efficient. Another young man has taken up the work with a zest and spirit that are encouraging, but it takes time to acquire accuracy and a reasonable comprehension of commonplace details. Four students have been under training. The sale and use of medicine by untrained helpers in various parts of the hills continues encouragingly; medicine is thus available in five localities, and from three itinerants among the Garos. The Garo missionaries to the Daphlas are kept supplied for use, and three missionaries on the plains restock from our supplies.

Wide Distribution of Medicines

Most of those receiving help from the dispensary continue giving a little more than the cost of medicine supplied them; the sales from the dispensary are encouraging and the mail orders increasing. For the calendar year covered by this report receipts were 1,395 rupees and the expenses 1,174 rupees; 200 rupees were paid also for sawing lumber for the first ward of a permanent hospital. A balance of 220 rupees remains available for hospital material and general expenses.

Medical Work Self-supporting

A professional trip to Impur gave opportunity for treating about 500 Nagas, seeing both considerable of the good work there and the urgent need and opportunity for a medical missionary.

Recorded cases treated: At Tura, 3,446; in camp, 192; in hospital, 12; total, 3,650; daily average, 10; total treatments, 5,395; daily average, 14.8.

Malaria continues the leading disease among both missionaries and natives, though all diseases of the digestive system together are more numerous. Cases treated, included diseases of the digestive system, 941; malaria, 815; skin, 588; respiratory system, 384; eye, 256; ear, 107. An outbreak of beriberi took many from school for a time. There were ten severe cases and two deaths, and an equal number of milder cases. There was a little epidemic of measles, and a few pneumonia cases. These forced upon us again the urgent need for a hospital for the students. Operations are not now so foreign to the thought of the people; but the difficulty of caring for such cases without trained helpers, or even a lodging place for the sick, has made the list of those receiving such aid smaller than it otherwise would have been.

Need for a Hospital

Operations: On the eye, Garos, 11, Nagas, 11; for deformity and injury, Garos, 13, Nagas, 3; other cases, Garos, 28, Nagas, 14; total, Garos, 52, Nagas, 28.

Mrs. Crozier starts for America in about three weeks, but I hope to remain on here for two or three years yet, if possible, to get matters in better condition to leave for a season. The need for the work, the scarcity of workers, the satisfying results, the peace within, and the joy above are sufficient justification and incentive.

GOALPARA — GARO

Churches, —; members, —; added by baptism, —

Goalpara, although one of our oldest stations, was for a long period unoccupied, work having been resumed in 1893. Situated on the Brahmaputra, eighty-eight miles west from Gauhati, it affords the most convenient access to the many thousands of Rabhas, a tribe allied to the Garos and very numerous in this section. The population of Goalpara numbers over 5,000, but the Rabhas are found chiefly out in the district, and the missionary is obliged to spend the greater part of his time on tour. The field includes the important town of Dhubri, on the extreme western border of Assam.

MR. STEPHEN writes of attendance of Garos upon the services at the central station and of an awakening interest in a Garo village four miles distant.

REPORT OF MR. STEPHEN:

Inquiring the Way

A Garo village, about four miles from Goalpara, has been asking for a teacher. Until the past year they have been as indifferent as the ordinary heathen, but now they seem to be very much interested. In November I spent four nights in their village; they invited me to return; and told me to be sure and send them a teacher, saying that they would then become Christians. A few seem to be very tender and I believe will accept Christ soon.

GAUHATI — GARO

Churches, 5; members, 779; added by baptism, 56

For description of this station see page 136

MR. TUTTLE has continued in charge of the work at Gauhati since the return to America of Mr. and Mrs. Burdette at the beginning of the year. Autumn witnessed the return of Mr. and Mrs. Boggs and Miss Wilson. Mrs. Boggs will remain here until the completion of the bungalow at Jorhat. Mr. Tuttle writes of encouraging progress in school work. The village churches are improving. Independent evangelistic effort by some of the members is noted.

REPORT OF MR. TUTTLE:

A Threefold Service

We feel that during 1904 real progress has been made on this field along all lines. The number of village schools has increased by one, making a total of eighteen schools, of which sixteen are aided by the government. The village school teachers, in addition to their school work, conduct the religious services, and are the leaders of religious work in the villages where there is no ordained pastor. The work of these schools is threefold: The education of Christians, the secular and religious instruction of Christians and heathen, and the evangelization of the heathen in the vicinity. The school mentioned last year, as supported by the Christian women, was abandoned because of a lack of in-

terest on the part of the villagers; but in its place a school was opened in another and much larger heathen village. The people of this village are taking a great interest in Christianity. Twelve have confessed Christ in baptism; a new meeting house has been built; men thirty-five years old are attending school in order that they may learn to read the Bible and hymns. During the period under review, Assamese has been introduced in the schools in which it was not used, and the pundits have been supplied with the text-books prescribed by the government for use in lower primary schools. There has been no school in the station during the past year. Instead, the villagers have paid the fees of their stipendiaries in the government vernacular school. The boys who lived on the mission compound were under the care of the missionary and studied the Bible with him each day. This plan received our hearty approval, inasmuch as our Christians thus take advantage of what the government is doing for their education, and at the same time receive religious instruction from the missionaries.

Interest Awakened Through School

The condition of the village churches has improved: there is a healthy exercise of discipline, and an increasing interest in Bible study and in the salvation of the heathen; two new meeting houses have been built by the villages, both being commodious and substantial; the contributions of the Christians are very good, being one half larger than last year.

WORK FOR RABHAS

Churches, —; members, —; added by baptism, —

EFFORT for this people is made in connection with work for the Garos at Goalpara. No convert as yet has been won. They are an attractive, sturdy people, belonging to what is known as the Kachari race, and are found chiefly in the central river valley. They have adopted certain externals of Hinduism, but are not strongly under its control.

The Rabhas

GOALPARA — RABHA

Churches, —; members, —; added by baptism, —

For description of this station see page 142

VARIED forms of effort such as open air meetings, use of magic lantern, the sale of literature, have been followed by Mr. Stephen. Although results have been meager, no convert yet having been won from the Rabhas, signs of promise are not wanting. Mr. Stephen is planning to give larger attention to the work about Dhubri, an important center on the north bank of the river.

REPORT OF MR. STEPHEN:

The months in which touring among the villages cannot be done have been spent in various forms of work at the station. A Sunday school has been conducted under a tree by the roadside, where many children and adults have heard of Him who is the Friend and Saviour of children and of all who will receive him. The usual Lord's Day services have been held morning and evening on the hilltop, also the weekly prayer meeting. These meetings have been attended principally by Christian Garos, who visit the station on business, our servants and five Garo boys who are attending the government high school and living on the mission compound. These meetings have been seasons of blessing to those attending. A little over one dollar has been contributed, which has been used in buying tracts for distribution and hymn books.

Wayside Sowing

Open air meetings have been held in various parts of the town. The magic lantern, which I continue using among the villages, still attracts the people, and many have thus heard the gospel who, but for the pictures would probably not have come to listen. There is little sign thus far of any spiritual unrest among the Rabhas, although they understand to some extent that they are sinners and in need of a Saviour.

I continued visiting Dhubri once a month until April, after which Rev. H. B. Dickson was temporarily there. I preached in the bazar and had a service for Europeans in the circuit house on Sunday mornings, and in the evenings held a meeting especially for natives in Bigni hall, which was loaned free of charge by the hall committee. There I gave a series of gospel addresses, which I trust enabled many to understand something of the gospel of the grace of God. As a result of those meetings one young Brahman professed to accept Christ, though he has not yet asked to be baptized. Several met with me, while others wrote, telling of their unrest and their difficulties. A friend defrayed the traveling expenses for this work.

Brahman Professes Conversion

The village school among the Rabhas has been open only nine months, owing to the teacher's leaving to enter government employ and the difficulty in obtaining a successor. There are twenty names on the roll and the attendance has been good. Several of the young men have said they would like to be Christians, but have taken no definite stand for Christ. The teacher has done some evangelistic work among the neighboring villages.

Bengali and English books have been sold, including Bibles, New Testaments, gospels, etc., amounting to over sixty-two rupees. This year I have had a supply of Garo books from Tura and of those have sold thirty-two rupees' worth. Another branch of service which has been enlarged during the year is the sale of medicines. Dr. Crozier of Tura has sent us supplies of various kinds for the more common diseases; and we have sold in all ninety-five rupees' worth. This service has brought us into contact with some who otherwise might have kept away, and has given us opportunities to give a tract or speak about the Great Physician. Three new hymns have been translated into Rangdania Rabha, making eleven in all.

There has been much done and to human sight the results are meager, but we leave all with Him who says, "My word shall not return unto me void." The Lord has been with us, and we believe he shall accomplish his own will and purpose in this field.

WORK FOR NAGAS

Churches, 11; members, 590; addd by baptism, 42

A Hill People of Many Branches

THIS term is a general name for an aggregation of savage tribes found in the mountain district, on the south side of the Brahmaputra valley between Assam and Burma. They range through a tract of hills 250 miles long and about 150 broad. There are thirty or more of these tribes. Like the Garos and Chins, they have been known as inveterate head-hunters—the practise indicated being due to the belief that those defeated and beheaded in battle will be servants of the captives in a future life. Work among the Nagas was begun in the year 1872. It is conducted now at three stations. At Impur it has won a remarkable success. The school work at this station reaches not only the Aos, among whom the work originated, but the Lhotas and the Semas. The work for the Angami Nagas at Kohima, and that for the Tangkhuls, a hill tribe of the Manipur state, are at an earlier stage. A correspondent from Impur writes of this field: "The people are scattered in a country of almost Alpine ruggedness. If you fail to see the lofty mountains and yawning valleys, the mountain peaks crowned with villages and almost every village with a dialect of its own, you will fail to understand this field."

IMPUR

Churches, 9; members, 551; added by baptism, 39

Impur is a village centrally located in the Naga Hills, to which the mission headquarters were transferred from Molung. The nature of the field is suggested by the fact that the village has an elevation of 4,000 feet above sea level. While the work heretofore has been chiefly among the Ao Nagas, numbering over 28,000, other branches of the Naga race are easily accessible from Impur. Of these the most numerous are the Sema and Lhota Nagas, and representatives of both these tribes are found in the station school at Impur. The total Naga population of the field is estimated at 250,000.

Specialization of Effort

THREE forms of work have been conducted at Impur—Dr. Clark giving himself primarily to literary work, Mr. Perrine to evangelistic work and Mr. Dowd to school work. The reports agree in regarding the work for the Lhota Nagas of unusual promise, particularly in educational lines. Dr. Clark writes of revision of the Gospels of Matthew and John and of preparation of an Ao Naga-

English dictionary. Mr. Perrine, with the aid of native pundits, has prepared text-books in Lhota, Sema and Mozunga Naga. The training school has gathered peoples from nearly all branches of the Nagas. A higher grade of work is being done, and increased attention is given to English. With this year Mr. and Mrs. Perrine are compelled, because of the latter's ill health, to close their service in Assam. Mr. and Mrs. Dickson, unable to remain at North Lakhimpur, have come to fill the vacant places. Mrs. Clark still remains in the home land.

REPORT OF DR. CLARK:

From a home furlough I arrived in Assam, January 1, 1904. Since then I have revised the Ao Gospels of Matthew and John, and they are in the printer's hands for reprinting. A life of Joseph, compiled from the Bible, has been used as a reader in our Ao schools. This book was prepared and printed in Ao Naga in 1884. The revision of this is in progress and will soon be sent to the press. The manuscript books of the Ao Naga-English dictionary had the misfortune at the time of the steamer "Venice" disaster, six years ago, to be soaked in Hoogly brine for three days or so; but I am thankful to say that much the larger portion came out legible, though in places a few words on a page and in places many words have to be rewritten. In the earlier books this work, accompanied by some revision, has been completed and I hope to begin the printing before the end of 1905.

A Water-soaked Dictionary

In October and November, in company with the Perrines, I made an extensive tour in the Lhota Naga country. There were a few baptisms; but scattered here and there are spots made luminous by a Christian convert or two, boys from the Impur school. This Lhota field, if it can be properly worked, is full of promise of large results in the near future.

REPORT OF MR. PERRINE:

A glance at a local map of the Naga field would show that the Naga work is unique in several particulars: 1. The high mountains and deep valleys—the difference in elevation in a very short distance is very marked. 2. The villages are far apart. Some of them are large; three Ao villages have between 600 and 700 homes each. The field is made up of at least seven different tribes, each with a totally different language, which shuts its particular tribe within its own territory and away from the others. 4. The force working in the field is a frontier force far from any base of supplies. Assam is strategic, because of the Mongolian peoples bordering the Brahmaputra Valley. The Naga Mission then must not be looked at as simply of and for the Nagas, but as a means to reach those of the same great race family in the regions beyond. We are beginning to reach every tribe having a part in our field, and it will not be many years before these tribes will begin to reach the tribes touching them on the south and east. At present we have converts probably from every one of the Naga

The Naga Field

tribes, and if the work could be pushed we believe these tribes would be won rapidly.

Last year we spoke of Lungsa. We still have great hope of this village, which is for the most part Ao, though across the border in the Sangtemer country. It has upward of 700 homes and its large and mixed population in an important part of our field makes it a strategic point. At present we have two workers there, one of them a man remarkably blessed in his work. Lungkum is the most important Ao village, and has strenuously held out against the gospel message—even threatening the lives of the missionaries. This village practically ruled the tribe formerly, and still hopes to regain the prestige lost through the Indian Government. But in spite of persecution the Word has finally gained a large place in the village, and this place is enlarging constantly. This fact is having a decided influence on the whole tribe.

Overcoming Opposition

The Lhota work is perhaps the most encouraging we have to report, though still in the first stages. Lhota boys have been drawn from every part of the tribe and brought up to Impur to our training school. A number of these boys have become Christians and are bearing witness in almost all sections of their country. Then, too, some girls, the first from among the Lhotas, have been induced to attend the training school during the past year. We count ourselves fortunate to have succeeded at this early stage in getting them in the school, for the Lhotas are very reluctant to have their girls leave their own villages, hoping to receive a large sum for them at their marriage.

The past year a fairly strong church has been established among the Lhotas at Okotsa. This is only two miles from Pangti, the largest of the Lhota villages, which we hope to reach through the Okotsa Church. The young pastor of this little band has shown sterling qualities, and there is reason to believe that our hopes will be fully realized. The Lhota youth especially please us. They make better students and more stalwart Christians, we are inclined to think, than the Aos. Considering the weaknesses and wickedness surrounding them, the growth in grace and in the knowledge on the part of some of our Christians is well worth special record. Samar, the pastor at Molung, is just developing into a strong spiritual leader and a preacher of remarkable eloquence. Molung Mission has shown marked growth in all lines; and three of our Lhota boys have shown development of character of no mean order. If we can get these out of so small a constituency, what may we not expect when our numbers are quadrupled?

Education is a most important agency in reaching the hill men. The government has become greatly interested in the education of the Naga youth, whereas formerly it was decidedly lukewarm. Naga books especially were desired by the government, so it seemed best for us to attempt to supply the need. It fell to my lot to do this; I have therefore prepared, by means of pundits, primers and arithmetics in Ao, Lhota, Sema and Mozunger Naga, using, for the most part, the same material for all. I have also prepared readers in Lhota and Sema Naga; also an English-

Many Books Prepared

Lhota vocabulary, Matthew's Gospel and some Bible stories in Lhota Naga. With the exception of the Mozunger primer and arithmetic, all of the above mentioned manuscripts have gone to Shillong and been "passed" by the government. Four books are in press in Calcutta, and four at Shillong in the government press. Mr. Reid, deputy commissioner of the Naga Hills, was kind enough to write some very strong commendations of this work; hence we hope that the Mozunger books, as well as the others, will be issued in due time.

REPORT OF MR. DOWD:

Increased Efficiency

This has been a somewhat uneventful year in our school work, but a year of steady growth. The regular term has been lengthened by three months; this together with a considerable lengthening of the daily hours of study in the higher grades has nearly doubled the year's work. The pupils are thus enabled to make more rapid progress and to do more thorough work; the grade of the work will be steadily raised. We now have a few pupils who are further advanced than any who have been sent out before and most of these expect to continue in still higher work.

Influence of the Study of English

The increased emphasis laid on the study of English in our school is helping to arouse the ambition of the pupils. One is now on his way to America for several years of study, and a number of others are seeking better opportunities than we are yet able to offer. The teachers have all taken regular work under the missionary in order to keep in advance of their pupils, and one of them is planning for a year or more of advanced study at some good school in India.

In the villages we have had a good year. Better attendance than heretofore and better work have given very satisfactory results. Several fairly well prepared boys have come to Impur for higher work, and we expect more this year. In both the station and village schools we are gradually working toward regular courses of study, partly modeled after the curriculum issued by the Assam Government, but modified to suit the conditions of our work. The village schools depend upon us for their teachers; the special training of these teachers is an important feature of our work. About ten of the older pupils have taught regular classes this year under the supervision of the missionary, and thus have gained an experience which they could not get by themselves.

Mr. and Mrs. Perrine have both taken regular classes in the school and Mrs. Perrine has given much time and strength to training the school in singing. A notable event in the history of our school work will be

New Text-books

the completion by Mr. Perrine of eight new text-books in three different languages. A reading book and an arithmetic in Ao and two readers and an arithmetic in both Lhota and Sema will be a great addition to our means for work and will enable us to reach the outlying tribes as we never could before.

We feel that now is a critical time in our educational as well as other work. Opposition is in many quarters breaking down. There is a greater appreciation of the value of education among the leaders of the people

and greater eagerness to learn on the part of the pupils. We have few men qualified to fill the many places offered in the villages and many of these are anxious to remain in Impur for still better training. But we shall do the best we can at present and hope that, with the increased funds now given us by the woman's society, both for current expenses and for enlarging our buildings, we shall be able to supply more and better workers in the future than ever before.

Growing Appreciation of Education

KOHIMA

Churches, 1; members, 23; added by baptism, 1

Work among the Angami Nagas has a center of its own at Kohima. This town is situated 100 miles south of Impur and surpasses it in altitude by 500 feet. Lying on the main-traveled road between Assam and Burma and being the seat of government for the entire region occupied by the Nagas, Kohima seems destined to become a place of considerable importance. This is the more likely because of the character of the Angami people, who are not only the most powerful and warlike but the most enterprising and intelligent of the Naga tribes. The Angamis number 25,000.

THE new mission house, for which provision was made a year ago, is nearing completion. Dr. Rivenburg reports large gain in material equipment. One convert of great promise has been received. Having completed ten years of service on the field, Dr. and Mrs. Rivenburg are now planning for a furlough. They desire earnestly the appointment of an associate with whom to leave the work.

REPORT OF DR. RIVENBURG:

During the past year the material side of our mission developed more than in all the years that have gone; but as usually happens great material prosperity has not been accompanied by spiritual advance either in numbers or life. Our material gains have been: first, an excellent building site given by the government; second, a twenty-years' lease of another piece of land on which stand two corrugated iron-roofed, mud-walled and ceiled buildings admirably adapted for our school purposes; third, a monthly grant-in-aid of fifty-five rupees to help maintain the school; fourth, 1,000 copies each of the Acts and the Gospel of Matthew, and 500 each of the "Way to Health," and the spelling book, all in Angami; fifth, a school of sixty-two pupils; and, sixth, our building fund converted into material and labor which are rapidly producing a house very much to our liking.

Many Material Gains

Services have been held every Sunday of the year. One only has been added by baptism but he promises to be a tower of strength. The work of the two evangelists has had no visible result beyond this one conversion.

UKHRUL

Churches, 1; members, 16; added by baptism, 2

Ukhrul is not in Assam proper but in Manipur, a nominally independent state, which during the minority of the native rajah is under the jurisdiction of the chief commissioner of Assam. The population of the state is 284,465. The Manipuris live exclusively in the valleys, while the hills are occupied by various tribes of Nagas. Forbidden to do evangelistic work among the Manipuris or to remain at Manipur, the capital, Mr. Pettigrew, the first missionary to this field, removed to the hill town of Ukhrul and began work among the Tangkhul Nagas. This station has a peculiar interest as forming a connecting link between the Assam and Burma missions, situated as it is between Kohima and Haka.

A Unique Work

CONDITIONS in this far away field are unique. Mr. Pettigrew has conducted religious work exclusively for the Naga people, the English Government forbidding religious work for the Manipuris during the minority of the ruler. Meanwhile the missionary has done a great service for the Manipuris in establishing and superintending schools. He is confident that the coveted privilege of more direct Christian work for this people will be granted to him upon the accession of the ruler. Mr. Pettigrew has continued in England through the year, save for a brief visit to America. The time has been spent largely in medical study. He plans to return in the fall. The work has been carried on by four native evangelists, with whom Mr. Pettigrew has maintained correspondence.

REPORT OF MR. PETTIGREW:

Mr. Pettigrew writes from England:

"I have received news regularly every month from the converts, themselves. They spent a happy time at Christmas. The four evangelists have made a point of visiting all the villages around Ukhrul, preaching the gospel. They do not report any special interest shown, but the mere fact of their being engaged in this work, making known the gospel to many whom I could not possibly reach, is a cause for much thankfulness."

WORK FOR IMMIGRANT PEOPLES

Churches, 48; members, 2,427; added by baptism, 341

Immigrants from Central India

THESE peoples have come to Assam in large numbers from central India, attracted by the great tea gardens. They number between 500,000 and 600,000, and include Hindus, Mohammedans, and others of vague religious ideas. They represent about forty tongues, but are reached through the Hindi and the Assamese languages. They have proved wonderfully open to the gospel. The first convert was baptized in 1872. Work is now conducted for them in five fields. Originally a work for coolies in the tea gardens, it has

become now more largely a work in settled villages constituted by those who have finished their term of service in the gardens and have found a home in permanent settlements.

Preachers' Training School

Number of pupils, —

Jorhat, chosen as the home of this school, is in the Sibsagor District, between Sibsagor and Golaghat. To this center young men will come from all stations in upper Assam to be trained for the work of evangelization and teaching in the Christian village schools.

FOR two years past Mr. Moore has conducted at Nowgong classes which may be regarded as constituting the beginning of this school. He writes briefly of this work. Mr. Boggs, the principal of the school in its permanent home, is engaged in erecting a mission house and other necessary buildings.

Report of Mr. Moore:

The outstanding feature of my work for 1904 was six months of teaching the Old and New Testament in our Assam Valley Bible School. It is still the day of small things with this school, as there were only five young men in attendance, divided into two classes; a few women and girls recited with them during part of the session. Each class spent two hours in the forenoon on the New Testament and two hours in the afternoon on the Old Testament, all the pupils being practically beginners in Bible study. On Sunday afternoons towards evening the young men were joined by other Christian men and boys, forming a band who went about preaching and singing Christian hymns on street corners, wherever people would gather to listen.

Beginnings of a Bible School

SIBSAGOR — IMMIGRANT

Churches, 16; members, 765; added by baptism, 72

For description of this station see page 135

MUCH time has been spent in visitation of tea gardens. Mr. Petrick reports the erection of new chapels at some of the outstations and the formation of new Christian villages. The mission rejoices in the possession of a fine church building donated by the government. A new building has been erected for the prosperous station school.

Report of Mr. Petrick:

The churches have grown in number of members and in knowledge. In Pentbari and Dipling fine new chapels have been built by the churches. In

several new places believers have been baptized and new communities of Christians have been gathered, some of which, no doubt, will grow into churches.

With the help of native brethren, I have prepared a hymn book in the Mundari language. It will be printed this year. It will contain a number of our English hymns, translated for the first time into Mundari. As Mundari Kol Christians are fond of our English tunes, these Mundari hymns will meet a real need.

Gift of Church by Government

We received, as a most generous gift from the government, the church building in Sibsagor. In this way the Sibsagor station has come into possession of the finest and most substantial church building of our mission in Assam. The station school has grown constantly. At present we have sixty-seven boys attending. A fine new building for the school has been erected, for which the Christians in Sibsagor subscribed largely, contributing nearly $40. Three villages schools have been in session the whole year, two others part of the time.

The Upper Assam Baptist Association has carried on home mission work employing two preachers, one for the Assamese and one for the immigrants: both have done good work; they were supported entirely by the churches.

GOLAGHAT — IMMIGRANT

Churches, 15; members, 680; added by baptism, 101

For description of this station, see page 136.

WIDE sowing of the seed has been made possible by the use of the "gospel wagon." Mr. Swanson writes of great need for pastors, a need which it is expected the new training school will do much to supply. Several new church buildings have been erected and marked growth in spiritual life is noted. The station school has been continued, though many heathen parents have withdrawn their boys, fearing that they may experience conversion—and not without reason, for three have been baptized from this school.

REPORT OF MR. SWANSON:

Travel by "Gospel Wagon"

Evangelistic Work: By aid of the new "gospel wagon," I have been able with native preachers, to visit more villages, markets and tea gardens than in any previous year. The gospel has been preached and tracts have been distributed by many thousands. While we have not seen immediate results, nor heard men and women cry "what must we do to be saved," yet there are signs of the working of the Spirit in the hearts of the people. A man who heard the gospel for the first time at one of our bazar meetings went home pondering the words he had heard. Thirsting to know more, he sought one of our preachers and bought a gospel from him. The result of this was that, a year after, he came of his own accord to ask for baptism. At another place we had an evening's magic lantern

preaching; months afterwards two of our preachers returned to this place and found some people in the village believing in the Lord, saying that their faith in the old religion had been shattered the night of our visit. Fruitage from Wayside Sowing

Last week the message reached us that the Mikir young man, Sarboure, had died. He had been sick for some time and his family told him this was due to his becoming a Christian. There were times when he seemed to be groping in darkness, yet the name Jesus meant too much to him to allow him to surrender his faith. A little before his death he was with one of our Christians assisting in the school. We understand that he died at his home.

Two churches have been formed, making the total fourteen; 101 converts have been buried with Christ in baptism, making the total membership nearly 700. The greatest need among these churches is of pastors called of God and trained for their work. The only time I have been able to give instruction to our pastors and evangelists was during the month of September; then twelve workers were present, and the Lord blessed the study of his Word. Five new church buildings have been built, three by the churches and two by tea planters upon their plantations. It grieves us sometimes to see so slow growth in the spiritual life; yet, considering the life from which the converts have come, we see that in many the grace of God has been wonderfully manifested.

NOWGONG — IMMIGRANT

Churches, 5; members, 368; added by baptism, 77

For description of this station see page 135

MR. MOORE'S report deals largely with work for this people. Responsibility for the Bible school work has prevented extensive touring. Additional demands on his time have been made by necessary repairs upon the bungalow. Miss Long and Miss Miller conduct here an important school work for the Woman's Society of the West. Through the latter part of the year Miss Miller was absent much from the station because of ill health.

REPORT OF MR. MOORE:

I had a few weeks of itinerating among the markets and villages during January and February. A good number of tracts were distributed, but no special features marked this work. The annual association of our half-dozen small churches was the best I have seen in this district. Over 200 of the Christians came together for three days' meetings in February. Meeting of the Association

Extensive repairs during November and December kept me from doing the evangelistic work that needed doing and that I would very much like to have done then. At one new center where four persons were baptized in 1903, eight more have been baptized; but the people belong to the migratory class, who are laborers on the tea gardens, and there is no great

promise of permanence at that place. At another point twenty have been baptized, where we had no Christians a year ago. This fruit I attribute to the home mission work of the Christians of the district, carried on under the supervision of a committee of the association, and supported by the contributions and prayers of the native Christians.

Fruits of Home Mission Work

The statistics for the whole Nowgong District, including Tika, show seventy baptisms during the year; about 500 rupees contributed for church expenses, Sunday schools, education and home missions by 386 members at eight working centers, this being a gain in all particulars over 1903.

The Biennial Conference of our Assam missionaries during Christmas week was a time of earnest waiting on God, of candid discussion of our work in this land, and of spiritual uplift for us all.

NORTH LAKHIMPUR

Churches, 9; members, 507; added by baptism, 80

The only station now occupied north of the Brahmaputra River is North Lakhimpur, the field extending from the river to the foothills of the mighty Himalayas. To the north and east lie the Daphla Hills and beyond are the mysteries of Tibet. The population of the field is diverse, including Assamese, Miris, Daphlas and tea garden immigrants. The most successful work has been among these immigrants.

AFTER spending the first three months of the year at Dibrugarh, Mr. Paul removed to North Lakhimpur, Mr. and Mrs. Dickson having been unable to continue in that field. Mr. Paul bears testimony to the work done by Mr. Dickson in building up the churches, which are just now recovering from recent disturbing influences. Interesting activities are described and difficult problems stated. Peculiar satisfaction is felt in the excellent result of spiritual effort in connection with the station school. Some work has been done for the Miris and Daphlas of this field. Mr. Firth is planning for return to this station in the fall.

REPORT OF MR. PAUL:

In coming to this field, I found that the churches were in a troubled state owing to the proselyting efforts referred to in the report of last year. Had it not been for the presence of Mr. and Mrs. Dickson for a time, I am afraid our report would have been far less encouraging.

Relieving the Sick

The care of the churches during the summer months necessitated a good deal of traveling; and there was much sickness among our people, for which there was no help but such as the missionary could give. One long trip was made during May which reached well into the Darrong District. During the early summer months the missionary gave his time to teaching and printing. The latter was done at a great disadvantage, as the press was in Dibrugarh. During August and early September the native preachers and others assembled daily for five hours' study in Galatians and 1 Corinthians. The examinations showed that good work had been done.

The churches are showing hopeful signs of steadiness after their wavering, but opium is still holding many of our nominal Christians in its unholy grasp. Steps have already been taken to deal resolutely with the terrible curse. It will be uphill work, for a well-meaning independent missionary is persuading the people to "take time" and to "get rid of the habit gradually." This is salvation in sin, which to my mind is not salvation. Fighting Opium

Our station school is one of the brightest spots in the whole field. Twenty-nine boys are now attending it, and others are promised. Twenty-six of these boys are supported entirely by their parents; the other three work four hours a day for their support. During the past year three boys have moved forward rapidly and are now almost abreast of the teacher; five others have made such progress as to be able to read the Assamese New Testament fairly well; all have made some progress in the three "R's." Religious instruction is a very prominent feature of the school work. As a result of this we have, for its size, one of the best Sunday schools in the country. We use the international lessons, and have anticipated the present lessons in John's Gospel by a nine months' study of that gospel in seventy-two lessons, at our Sunday and Wednesday meetings. It is with great joy that I am beginning to realize what this school will mean to the whole of this field. We cannot overestimate its value in our attempts to remove the great cloud of ignorance in which our people are, for the most part, contented to stay. As I know the people I am convinced that our churches will become self-propagating, self-respecting, only through the enlightenment of the young; for the present membership is likely to die contentedly in ignorance of those truths which make Christians accept their responsibility for the work of evangelization.

During the year seven of these boys have asked for baptism. After a clear profession of faith in Christ, five of them were accepted and baptized.

We have been doing something for the Miris; but necessary attention to the churches and station work, with attendance at our Assam conference and reference committee meetings, and our Upper Assam Association, has drawn upon time; yet we hope to spend six weeks of the remaining two months of the cool season with these neglected people. Work for the Miris

Reference to the statistics from this field will show eighty baptisms for 1904. Of these eight were Daphlas, one a Miri, thirteen Ourenngs, the remainder all Mondos. One new church has been formed during the year, and a group of three churches consolidated into one.

We are in the act of forming a North Lakhimpur Association, but it will not meet until next cold season. One native evangelist is supported entirely by these churches; and there are now in the hands of the treasurer funds sufficient to provide the year's salary, when only three months of the year have gone. This is encouraging.

DIBRUGARH

Churches, 3; members, 107; added by baptism, 11

At the extreme northeast of Assam and not far from the borders of Tibet, is the station of Dibrugarh, abandoned by the missionaries fifty years ago because of the fierceness of the people. The town is now the most important commericial center in Assam and the residence of many Europeans, including government officials, railway employees and tea planters. The station, reopened in 1898, is again without a resident missionary. The work is mainly among the Assamese and immigrant tea gardeners.

THE work at Dibrugarh has been in charge of Mr. Petrick since the removal of Mr. Paul in April. The churches show the effects of a lack of continuous missionary supervision. In addition to this work Mr. Petrick has given oversight to two near-by stations of the Arthington Mission.

REPORT OF MR. PAUL:

At Dibrugarh

The first three months of 1904 were spent in the Dibrugarh field, and almost entirely in field work. While the results of preaching the gospel to Hindus, Mohammedans, Buddhists and others may never be known to me, there is a great satisfaction in knowing that thousands heard the message; that some were much exercised about their eternal destiny; that there was stimulated such desire for more knowledge of the truth as to tax our book boxes to the utmost. From these boxes we sold many hundreds of gospels, hymnbooks, tracts and other publications, and gave away thousands of leaflets and small tracts, all of which depict Christ in type and story, as Saviour and Friend. This work was brought to a close by our transfer to the North Lakhimpur field.

REPORT OF MR. PETRICK:

Ten weeks were spent in this district where I made three long tours and one short visit. Eleven converts were baptized. We have at present three churches in the district, besides five places where a few members are found. In Dibrugarh town we have only three members. The total membership is 107. In Pakurijan a young man, a Hindu, was baptized. He attended our school for some time and is the fruit of faithful work done in the school. It was the only time that I felt quite sad when baptizing a convert. The Hindu father of the young man begged me not to baptize him, as he would lose his son if he became a Christian. He could not see the matter in any other light. When I baptized the young man his father stood near the water and wept. When I came out of the water he told me I had taken away his son. Yet he has no ill feelings toward me, and I hope the whole family will follow the example of the young man. We have but one school in the Dibrugarh District, that at Pakurijan, attended by nineteen boys and three girls. There is also a Sunday school in the same village.

Arthington Mission

I made one tour to Margherita and Ledo in the interest of the Arthington Mission. Since April I have had the oversight of that work

which is kept up by one preacher and one teacher. There is a school in a Buddhist village near Margherita, attended by Singphos, Fhakizals and some Naga boys.

WORK FOR MIKIRS

Churches, 1; members, 44; added by baptism, 22

The Mikirs

THIS tribe is found in the plains upon the south bank of the Brahmaputra River and upon the foothills rising toward the heights separating this region from Burma. As a people they are nomadic, being originally without permanent villages; but under Hindu influences they are to some extent giving up their old habits and settling in villages. Representatives of the tribe have been reached at other stations in connection with work for other peoples. A work distinctively for the Mikirs is conducted at Tika.

TIKA

Churches, 1; members, 44; added by baptism, 22

Work for the Mikirs is conducted from Tika, a station about forty miles south of Nowgong and just within the mountainous territory occupied by this tribe which numbers about 90,000. Only temporary houses have thus far been erected at the station, which is not located in a large settlement but on Tika mountain. The people are reached by the missionary chiefly through touring. Many of the Mikirs speak Assamese and may be evangelized through the medium of that tongue. Other allied tribes are accessible from this center.

MR. and Mrs. Carvell have been alone throughout the year, Mrs. Moore's very serious illness compelling residence outside of Assam. Mr. Moore has made brief visits to Tika and has now returned with his wife to the station. Mr. Carvell reports a year of unusual promise for the Mikir work, features of which are the missionary's growing influence with the young men of the tribe, and the profession of conversion by three of these. The erection of a permanent bungalow at Tika is now urged.

REPORT OF MR. CARVELL:

Work among the Mikirs is growing brighter. The spirit of prayer continues to increase, and with prayer has come zeal. There is a greater desire to witness for the Master, more liberality in giving, more confidence in God. We have had no paid preachers during the past year, but the Mikir Christians are doing personal work, sometimes by the wayside, sometimes in the home at the night-hour fireside.

A Good Record in Christian Giving

Giving to the Lord's work has been systematic. From the year's contributions the people have designated enough money to defray the entire cost of printing the "Mikir First Catechism," of which they will personally undertake the sale and distribution. They also have

planned to rebuild their church; hewn timber has been pledged and money donated sufficient to cover the entire cost.

Sabbath services have been held throughout the year in the Tika chapel, with good attendance. Three Mikir young men have professed conversion. They are bright, promising young men, preparing to become village school teachers. Twenty pupils are studying at the Tika day school. As last year, the teacher's salary is paid by the government. Literary work has largely been confined to putting through the press "Glad Tidings," a hymn book, a first catechism, a second reader and a primary arithmetic.

The attitude of heathen chiefs has become more antagonistic than in former years, but our influence with the young men grows; the hope of the tribe is the young men.

Continued Illness of Mrs. Moore

The work carried on by the Mikir missionaries on the Borpani tea estate has been very encouraging. Six Garos and nine Bengalis have been baptized during the year. Mrs. P. E. Moore's serious illness has kept our fellow workers from us; we miss them very much. But for this cloud, the past year has been one of the brightest in the history of our mission to the Mikirs.

WORK FOR OTHER RACES

ASSAM is a country of almost innumerable clans and tribes. It is said that eighty languages are in use, forty by the indigenous population and as many others by the immigrants. Besides the peoples for whom our work is distinctively conducted, other peoples are reached by more or less direct influences.

Other Peoples in Assam

The Daphlas, a wild and as yet little known tribe, are on the western slope of the Himalayas. The Garo Christians support a missionary work for this people, and some among our own missionaries have been peculiarly moved by their need.

The Miris, closely related to the Daphlas, and like them exceptionally sturdy, are found in the islands and marshes along the river bank and among the foothills of the Himalayas. The home of this people adjoins our field at North Lakhimpur, and it is hoped they will be increasingly reached through this work.

For the Singphos, a people whose settlements extend about the hills at the eastern end of southern Assam, kinsmen of the Kachins of Burma, work was attempted at the outset of missionary labors in Assam. Through an uprising of this and other neighboring peoples, it was broken off. Plans are in mind which it is hoped may result in the early resumption of this work.

The Manipuris, an Indo-Chinese tribe, are natives of the state of this name, occupying a rich valley outside the Brahmaputra basin, but now politically connected with Assam. They are nominally under

the influence of Hinduism, but are not recognized by the orthodox Hindus. As stated in the introduction of his report, it is believed that ere long Mr. Pettigrew will be allowed to crown the influence exerted through his school work by an aggressive and effective evangelizing effort for this people.

MISSIONS IN SOUTH INDIA

SOUTH INDIA

THE Telugus of South India are 20,000,000 people with one language but without a country. They are mostly small farmers crowded into numberless villages covering a territory that extends from below Madras about five hundred miles northward, and reaches about two hundred and fifty miles inland over the maritime plains and hill ranges into the central plateau. The country is often visited by famine; many of the people are very poor; products are millet, cotton, castor oil seeds, tobacco, chillies, and in the three rich deltas, rice. The hills furnish coal, iron and limestone. Side by side, unmixed with the Telugus, live the Mohammedans, descendants of early conquerors. The Telugus include the dark, low caste and non-caste people of Dravidian stock; the light-colored Aryans, forming the Brahman and other high castes; between these are various classes, the chief being the Sudras, with numerous subdivisions. The people are illiterate, but polite and as friendly as caste permits. The bondage of caste, stronger here than farther north, is most oppressive. Loss of caste is the greatest sin and shame. The religion is Hinduism, bewildering philosophically and depraving morally; its religious art is obscene; its pantheism and doctrine of transmigration destroy the sense of moral distinction or accountability.

SOME ORPHANS AT BAPATLA, SOUTH INDIA

When the dreadful famines come in India many children are bereft of father or mother, sometimes both, and left to die. The missionaries have saved the lives of thousands of such, some of whom in years past have become strong, capable Christian workers. These children are in the school at Bapatla, South India, and are evidently making good progress in learning the peculiar Telugu characters.

MISSIONS IN SOUTH INDIA

Churches, 140; members, 58,898; added by baptism, 2,922.

A Commendable Innovation

NO other incident of the year in this field furnishes cause for more hearty satisfaction than a new development at the seminary at Ramapatam, where, to the work of biblical study and general training, there is added for teachers and pupils alike an experimental course in practical Christian work. For one month of each year teachers and students join in a combined evangelistic effort among the villages which throng in the district surrounding the seminary as in all parts of our Telugu field. The results already realized by this commendable innovation are deeply gratifying. Many converts have been won; and the gain to the pupils, in recognition of the importance of this work and in knowledge of successful methods, is beyond estimate. It is a satisfaction to receive this clear testimony to the fact that the primacy of evangelistic effort is recognized as strongly as ever in this field of repeated Pentecostal experiences, and is not likely to be lost sight of by those destined to be leaders in the churches.

Solving Problems

The records of the year indicate plainly that, with this clear recognition of the importance of the work of making known the gospel, there is joined determination to face and solve wisely the problems connected with the development of a strong Christian life among those won to discipleship. In no other mission is attention more definitely and intelligently directed to this end than here. Work of great value has been done by the reference committee in the "taking account of the stock" of the mission. Careful investigation has been made of conditions and needs in educational work, in industrial work and in the general distribution of the effective missionary force. The constituency of the Union has reason for warm satisfaction in the outlook for this mission field. The tasks set before it are not easy. Reports that follow reveal the peculiar difficulties involved, but they show quiet determination and intelligent effort to solve these difficulties. It is believed the mission as a whole is more and more sharing in this spirit. Educational problems will receive larger attention through comprehensive work by the Educational Commission, but this work already has taken on a more harmonious and intelligent as well as stronger development. The high school at Nellore is now definitely under the control of our mission. A new high school is opened at Kurnool, and in the Deccan District school work is raised to a higher

grade. The appointment of an efficient standing committee from the board of trustees of the college gives valuable aid to the principal in his arduous and responsible work. Wise solution is promised also for the perplexing industrial problem. Mr. Bawden, after an experience in this country peculiarly qualifying him for discriminating judgment and efficiency in this service, is definitely designated to this department of work, a committee of experienced counselors being associated with him. Effort has been made locally by not a few of our missionaries to develop forms of industry which may relieve the poverty and broaden the industrial life of the people. All obtainable light will be sought from the experience of these brethren and from that of other mission bodies, and conclusions of real value are confidently looked for.

Industrial Work

Recent action in the subdividing of three of the larger fields of the mission is made prominent in our reports. The action has long been needed, as each district now divided was so vast that it could only in the most formal sense be regarded as occupied by the missionary residing within it. A strong addition to the present working force is a necessity, if this mission is to be adequately manned and the promise given to it to be realized.

No reader of our reports will fail to recognize the evidence afforded of the broadening influence of Christian effort in the Telugu field. Signs of yielding among the caste people, particularly among the Sudras, are multiplying. In the present reports these signs are conspicuous as never before. So many harbingers may confidently be regarded as foretelling the near approach of the dawning of the longed-for day of ingathering from this influential division of the Indian people. An advance movement has been taken in the designation of Dr. Ferguson for work in Madras in which it is intended that effort for service to the caste peoples shall be given especial prominence. The mission has given unanimous endorsement to this step, and recognizes in it an extension of general influence for the mission and promise of larger ministry to a people as yet too little affected by its work.

Broadening Influence

One feature of the situation in South India will be noted with profound sorrow—the return of famine conditions. The affliction is less severe than in some former years, but is sufficiently serious to cause widespread suffering and not a little embarrassment to plans and efforts for development in the churches of self-reliant and aggressive work.

RAMAPATAM THEOLOGICAL SEMINARY

Number of pupils, 126

The theological seminary of the Telugu Mission is located at Ramapatam, where for thirty-three years it has rendered a service of steadily increasing value and significance in the growth of the mission. Mr. Heinrichs is president of the seminary.

A Valued Institution

THE theological seminary at Ramapatam, founded thirty-three years ago, is doing a more and more valued service in furnishing strong and intelligent leaders for the more than 55,000 members of the churches in our Telugu Mission. The work of theological instruction, and indeed of education in general, is simplified in this field by the use of a single language throughout the mission. The seminary, always a center of evangelistic influence, is extending this type of service through the plan, tried for the first time last autumn, of enlisting the students under the guidance of missionary instructors, in brief evangelistic campaigns in the neighborhood of Ramapatam. Mr. Heinrichs continues in charge of the seminary and Dr. Boggs has now returned, filling the vacancy caused by Dr. Ferguson's transfer to Madras. The reports indicate gratifying advance in the number and quality of the students, as well as in the character of the work accomplished.

REPORT OF MR. HEINRICHS:

Prosperity at the Seminary

With an entering class of thirty-one in July the total enrolment in the seminary was temporarily 130 at the time of writing this report; 126 students, of whom about one third are women, are studying in the institution. This is the largest number we have had during ten years of my connection with the seminary. There is also a noticeable improvement in the quality of the students from year to year. As an extra test of the ability of the last entering class a voluntary examination was held on the life of Christ in which all but two participated. The participants were able to write down from memory, and quite a good proportion without a mistake, the 151 events of the life of Christ in their chronological order as ordinarily given in the harmonies of the gospels.

Types of Student Answers

As an indication of their moral and spiritual advancement a few answers of the students given as part of their examination are reproduced here. To the question, "What benefit have you derived from the study of the life of Christ," the following representative answers were given: "I have learned to take Christ as my spiritual food even as I take my daily bread"; "I now understand the bearing of Christ's life on his times and on my own life"; "The study of Christ's birth, life, death, resurrection and ascension has given me a new vision of him and consequently a new faith." The gist of the answers given by the members of the graduating class to the question, "What special benefits have you derived from the study of Romans," is as follows: "Whatever confidence I formerly had

in my own good works and righteousness is gone, and whatever doubt I entertained concerning the justice and decrees of God has vanished"; "A new desire has been born in my soul to live for the salvation of my countrymen as Paul did"; "I can entertain no further doubt concerning God's general and special providence and the certainty of our salvation."

Our proposition to the board of trustees of the seminary and to the Executive Committee in Boston to allow us to devote one month of each year to practical work in the mission field for the purpose of teaching and studying methods of more aggressive evangelism was sanctioned and put into practise in October with most encouraging results. The students of the three highest classes were organized into six evangelistic bands, and captained by either a missionary or one of the native faculty. The six bands with their captains numbered exactly seventy, "the other seventy sent into every city and place, whither the Master himself would come." The first item on our program was the organization of an independent Baptist church at Gudlur, where one of our recent graduates, reference to whom is made in my last annual report, had now thrown in his lot with some sixty Christians, determined to be morally and financially independent from the beginning. The practical lessons learned here as well as at the mass meeting of Christians and heathen in the Gudlur bazar, and during our preaching tour to several other villages, could never have been learned within the four walls of the classroom. And the inspiration gathered from this novel experience, especially when at the farewell meeting at Gudlur sixteen persons signified their intention to accept Christ as their Saviour, will not soon be forgotten. No wonder that the students returned to the seminary with songs of praise and victory on their lips and almost rejoicing like the seventy in Luke 10:17, "that even the demons had been subject to them in the Master's name."

Evangelistic Bands

Visit to Burma

The writer's visit to Burma during May and June was mainly for the purpose of comparing notes with the other theological seminaries of our mission there; but it was also utilized for the study of methods of general missionary work obtaining among the Kachins, Karens and Burmans. For the results of these observations the reader must be referred to "The Baptist Missionary Review" for 1904.

The seminary has remained in touch with the mission generally through presentation of its work by members of the faculty at quarterly meetings, at associational gatherings and the convention and by the preaching of the gospel by the students during their vacation at their homes. But it is our desire to make the union between the entire mission and ourselves even more vital by a system of seminary extension courses. Our plans on these lines were being formulated when they received a temporary check by the removal of Dr. Ferguson to Madras. It is not clear to us now how the time of our present staff can well be spared for these extension courses without prejudice to the interests of the seminary.

Seminary Extension Courses

Dr. and Mrs. Boggs and Mrs. Heinrichs returned the third week in October, which also witnessed the removal of Dr. and Mrs. Ferguson to Madras.

Two greatly needed text-books have been added to our equipment during the year. The first is by Dr. Ferguson on Christian theology, a new book yet not a new theology, but "the best kind of old theology," as some one has rightly called it. The other is by J. Heinrichs on Old and New Testament introductions, of which the first or Old Testament part has been greatly improved and enlarged. Of both books an edition of 1,000 copies has been published to meet the demand for them in our own and other missions. Apart from our regular curriculum, lectures have been delivered to the students by our missionaries and visitors; Rev. G. N. Thomssen gave an illustrated address on the Russo-Japanese war; Rev. Cameron Johnson, of the American Presbyterian Mission of Kobe, Japan, spoke upon Korea and Japan; and the writer on his trip to Burma.

New Text-books

Report of Dr. Ferguson:

Four hours per day during the two seminary terms have been devoted to instruction in the classroom: theology has been taught one hour daily to the second, third and fourth classes, and homiletics one hour daily alternately to the third and fourth classes. A good spirit has prevailed in these classes and many of the students have evinced much zeal in the prosecution of these branches. Before closing my work in the seminary and removing to Madras, the full year's requirements were taught and the students were examined. The work was thus closed as nearly without a break as possible, and my successor was left to begin his task with the opening of a new term. It was my privilege and good fortune to complete during the summer vacation and to see through the press a text-book on Christian theology. This work was begun while on furlough in America and its first part was put out in tentative form before my return to India. Now the work is completed and in the hands of our students. It is well printed and substantially bound and sells for one rupee, four annas per copy. There has been considerable demand for the work outside the seminary. About one third of the edition of 1,000 copies is already disposed of.

Class-room Work

Text-book on Christian Theology

The secretaryship of the reference committee has occupied most of the remaining time at my disposal. The preparation of new record books and blanks, correspondence, attendance on meetings, sub-committee work, and the preparation of estimates for the entire mission, 1905-1906, form the outlines of the work.

AMERICAN BAPTIST MISSION COLLEGE

Number of pupils, 274

Ongole is the seat of the American Baptist Mission College in South India. The college was established in 1894, and is now affiliated with the government university of Madras. The principal of the college is Professor L. E. Martin.

NOT less important than the work of the seminary is that of the college at Ongole, in which are gathered young men from all parts of the Telugu field. In our land of widely disseminated popular

Laying Broad Foundations

education it is difficult to realize conditions in which only a very small percentage of the Christians are able to read. The college is doing a far-reaching work in spreading general culture throughout the Christian communities. It is much regretted that no report has been received from the principal, Professor Martin, or from Mr. Huizinga, his associate in college work. Recent correspondence, however, indicates that, owing to increase in fees, the hard times caused by famine and the lack of funds for aid to Christian students, the attendance of Christian boys at school has decreased considerably. The total attendance is 274 as against 350 the previous year. With the larger income from fees, the college will become practically self-supporting, apart from the salaries of the missionary teachers, the demands upon mission funds being confined to such provisions as may wisely be made for support of Christian boys at the college.

Mr. Huizinga, in addition to his work at the college has continued his industrial enterprise, giving especial attention to work in aluminum and leather. He has also had supervision of the Ongole Faith Orphanage, in which 200 destitute or orphan children have been gathered, supported largely through funds received from the *Christian Herald* of New York.

NELLORE

Churches, 3; members, 966; added by baptism, 82

One hundred and seven miles north of Madras and sixteen miles from the seacoast is Nellore, the principal city of the district of the same name. The population numbers about 30,000, chiefly Telugus. The city is on the south bank of the Pennaar River, and formerly was surrounded by a wall, portions of which are still to be seen. There is a fort also, once of imposing appearance, but now dilapidated, although it is still used for government offices. Nellore was the first station permanently occupied by the mission, Rev. S. S. Day beginning work in Nellore in 1840. The substantial bungalow, built at that time, still serves as the home of the missionary. In the attractive compound are the chapel, school buildings and the Annie Kennard Downie Memorial, a home for zenana converts. A short distance away are the hospital buildings and in the town is Chambers Hall, used for general evangelistic purposes. The Nellore Boys' School is a recently acquired property, somewhat removed from the mission compound.

THE year at Nellore has been an eventful one, particularly as regards educational work. The acquisition of the high school formerly conducted by the Free Church Mission, the fuller development

Significant Forward Steps

of the work of the new high school for girls, and the practical completion of plans for a separation of the boys' and girls' boarding schools, the former being removed to Allur, are important steps in the development of the educational work in the Nellore District. Dr. Benjamin, greatly benefited by her stay in the hills, and Miss Gerow, have done faithful service at the hospital and in outside medical

work. Miss Darmstadt and Miss Tencate have continued to give most efficient service in the school work. Dr. Downie writes of the work in its manifold interests.

REPORT OF DR. DOWNIE:

Several things, giving special cause for rejoicing and thanksgiving, made the year memorable in the old mother station of the mission. The new Mission Girls' High School was opened, the Free Church Boys' High School was transferred to this mission, the Mission Hospital for Women and Children was reopened, a volunteer preaching band was formed and more converts were baptized than in any previous year.

The Nellore Church has made steady advance. About the middle of the year a movement was started among our young men which resulted in the formation of a preaching band for volunteer service in the town and surrounding villages. As a number of teachers are members, Saturdays and Sundays have usually been selected for making trips into the villages. Some of these trips have been most interesting and full of promise. In one instance the large *reddy* of the village received them into his own house, entertained them during their stay and invited them to come again. We hope that ere long the volunteer service will supersede the old method of paid helpers. The Rev. A. Subbiah remains the faithful and efficient pastor of the Nellore Church. Mr. Stone has continued in charge of the preachers and village teachers and their branch of the service. Most of his time has been spent in the field. He is never so happy as when touring about with his preachers among the villages.

A Volunteer Band

The preaching services in English have been continued every Sunday evening and the prayer meeting every Wednesday evening, and both services have been well attended. Occasional lectures have also been delivered. The library has been greatly enlarged by a consignment of new books sent out by Mrs. Chambers.

Perhaps the most important event of the year was the taking over of the Free Church Boys' High School. This school was organized in 1841, the year after Mr. Day settled in Nellore. Its transfer to this mission has long been under contemplation and was happily accomplished in July. The committee appointed by the Executive Committee to look after its interests, pending the adoption of some more general scheme for the management of all our higher educational institutions, held a meeting in Nellore on September 28, and appointed the writer provisional manager of the school. No changes have been made in the staff, and the school continues in a flourishing condition.

A New Acquisition

The Girls' High School was opened in February in the Bucknell Memorial Building. Eight girls were received into the regular classes and one for special branches. All but one passed their examinations in English at the end of the year. Miss Tencate has had but one teacher to assist her in this school; he is a Christian and is quite active in Christian work, both in and outside the school. Another teacher is needed and will be em-

The Schools for Girls

ployed as soon as a suitable person can be found. Miss Darmstadt gives a rather discouraging report of the girls' boarding school. "The word 'failure' has been far too frequent," she says, "and unless better results are shown next year a change in the teaching staff will be a necessity." In the Bible studies the results have been more satisfactory.

The transfer of the boys' boarding school to Allur has been practically settled, though the actual removal has not yet taken place. We have long been convinced that in the case of our large station boarding schools, the boys should be in one station and the girls in another. Hereafter the boys of this district will be at Allur and the girls at Nellore.

The hospital was reopened in July. Dr. Benjamin was greatly improved by her sojourn on the hills and, although far from well, she and Miss Gerow have been hard at work. The following tells some results:

Medical Work

4,144 patients have been treated at the dispensary; twenty-one in-patients have been received and fifty-one calls have been made outside. The spiritual work of the hospital has received full attention. Every morning there are religious services held in the veranda of the dispensary. Dr. Benjamin and Miss Gerow have done faithful service, but before the hospital can do the work for which it was designed, another doctor and another nurse must be provided. It is impossible for one doctor to do the work in the hospital and at the same time attend to the numerous calls that come for outside work. A chief object in establishing the hospital was that the doctor should visit the zenanas and minister to the Gosha women who cannot or will not come to a hospital.

The Annie Kennard Downie Memorial is approaching completion. We had hoped to see it completed and occupied before this time, but the money for the buildings has not come in as fast as we had expected. Four times the work has been stopped for want of funds, but it is now almost ready for at least the Bible training school.

The Mission Treasury

The work of the mission treasury grows heavier each year. I have received during the year something over $100,000 and distributed it among sixty-two different missionary accounts. The new sight drafts issued by the Missionary Union, instead of the sterling drafts at sixty days' sight, have not affected exchange in any way, but are a saving to the Union in commissions in London.

ONGOLE

Churches, 20; members, 15,961; added by baptism, 343

Ongole is a town of 9,000 inhabitants in the Nellore District, situated on the Madras Bezwada railway, 181 miles north of Madras. The name is identified with one of the greatest ingatherings in the history of missions, in connection with which 2,222 were baptized in a single day. A spot of peculiar interest to all who visit Ongole is the slight eminence a little distance away, known as Prayer Meeting Hill. It was here that, in 1854, Dr. and Mrs. Jewett and three native Christians prayed for a missionary to be sent to Ongole. A conspicuous object, in the outskirts of the town, is a large Hindu temple now in ruins. On the mission compound are the several bungalows, the chapel, the buildings of the American Baptist

Mission College, dormitories for school children and orphans. The Sunday school is the largest in India.

THE Ongole field still yields large results. Mr. Baker, returning to India after furlough, has engaged in field work and Dr. Clough writes most appreciatively of the aid rendered by him in the care of the work outside of Ongole and of Mrs. Baker's assistance in zenana work and in the Bible woman's training school. The reports describe the plan of division proposed by Dr. Clough for separation between the vast outlying work of this noble field and the work at Ongole. The manifold forms of school work, with their invaluable service for Christian, Hindu and Mohammedan youth, are continued under the care of Miss Kelly, Miss Dessa and Miss Smith. Mr. Baker writes of his touring in the villages and Mrs. Baker adds a reference to the training school and zenana work.

New Plans for Ongole

REPORT OF DR. CLOUGH:

During the year I tried to do my duty faithfully, and I think I have succeeded fairly well. My health is at the present time good, and I can say that my general health was perhaps never better than it is now. My lameness continues: I have no pain, but I cannot get about much except by means of a wheel chair and tomjon. Aided by these I do my work with pleasure, and it is not too much to say fairly successfully.

During the year under review 289, mostly adults, were baptized by me and the Ongole town assistants upon profession of faith in Jesus Christ, and one was added to our number by letter. Fifty-four others were baptized by Mr. Baker. To God be all the honor and glory now and forever. During the year twelve ordained and twenty-four unordained preachers and thirty-five lay preachers have worked in connection with the Ongole station. These preachers have gone two by two making some central place their headquarters, and they have traveled and visited many times the adjacent villages. Most of the workers feel their responsibility and acquit themselves manfully; they have done good and faithful work. The number of village teachers is 250, about one half of whom are women. Almost all have had a primary education and training in government and mission normal schools; hence they are prepared to teach primary schools in the villages. At the close of the year there were a number more schools than we had at the beginning, and most of them are doing a good work. Every year we send about twenty teachers to be trained in normal schools, hence the number of schools and teachers is yearly increasing.

Work of Preachers and Village Teachers

Connected with the Ongole station, besides the four women who work principally at headquarters, there are twenty-seven Bible women and twenty-seven assistant Bible women. The work of these women is most encouraging. Of the 289 who were baptized this year about 100 were women who were led to Jesus by Bible women. The field Bible women are a zealous company, and their work has been greatly blessed of God. The

Faithful Bible Women

station Bible women have held meetings in all the centers about Ongole, as heretofore, and have also helped to keep up the training school for Bible women. In this school there were forty women at the beginning of the current year. Miss Smith superintended the school. After Mrs. Baker's return to Ongole, the women in the training school were transferred to her, and it is planned that she shall have charge of the zenana work and mainly of the Bible women working in the town of Ongole and adjacent villages.

Every Sunday morning Sunday school is regularly held. There are forty-one classes in the headquarters' school taught by as many teachers. The usual attendance is about 800, but at quarterly meeting time the number is much larger. About 2,000 verses are repeated every Sunday. School children from villages four miles distant attend Sunday school quite regularly. After the Sunday school we have preaching service in Telugu. At 3.30 a band of voluntary workers assemble in our chapel, and after half an hour spent in singing and prayer all go to different streets and hamlets, two by two, and hold religious services and preach the gospel as well as they know.

The school work of Misses Kelly, Dessa and Smith has been faithfully done. The two Bible women engaged in zenana work have been faithful in carrying the message of salvation to the inmates of many secluded homes. They are kindly received and encouraged to come, but we as yet are unable to report any great result. Seven houses are visited by the Bible women every day except Saturdays and Sundays. The women are taught to some extent fancy needle work, woolen thread work and Christian hymns and prayers. To these the women listen very well indeed. The Bible women are often offered fruits, plantains and coffee by the zenana women. I am glad to say that the people seem to love them and receive their instructions patiently and with willing hearts. Mrs. Baker has lately taken charge of the zenana work and she proposes to make its influence for good felt throughout the whole town of Ongole.

Visiting the Zenanas

There are 240 orphans, either full or half orphans, who live with Christian families or in Miss Kelly's and Miss Dessa's dormitories. These we have cared for and kept along in our schools, individual support for the most of them being furnished as heretofore through the kindness of Dr. Klopsch of the *Christian Herald.*

Mr. Francis, my assistant, has done his work faithfully. Most of the time he has spent in touring aided by a preacher in the villages within twenty or thirty miles from headquarters. He is doing with zeal a much needed work.

Industrial Work

This report would be incomplete did I not mention the fact that Rev. S. D. and Mrs. Bawden came to us in November and are at present living in the Old Fort Compound bungalow, studying the language and getting ready to inaugurate the industrial and technical work at an early day. This department has long been under contemplation, and now it seems that our hopes are about to be realized. Mr. Bawden has had a good deal of experience and is thoroughly trained in the work he proposes to do,

and we expect much in the not distant future as the result of their coming among us. All Ongole gave them a most hearty welcome.

REPORT OF MR. BAKER:

Immediately after our arrival Dr. Clough gave over the care of the training school to Mrs. Baker. There are now ten new women in training. It is proposed, however, to use the school largely for the further development of Bible women already working on the field. The zenana work was also again taken up by Mrs. Baker at Dr. Clough's request and is a most promising work indeed. New women are constantly requesting that their homes be visited, and they are quite willing to pay fees. Zenana Work

The care of the Ongole field churches and schools, to which I have given myself since my return, involves looking after the work of about 335 preachers, teachers and Bible women who are working in several hundred villages. We have in these villages an estimated church membership of about 10,000. My great effort will be the organization of self-propagating, independent churches; the organization and development of schools; advising the churches in cases of baptism and discipline of church members; and in general, encouraging the churches and schools in every possible way.

I was touring for three weeks before the beginning of our annual conference. The tour was remarkable in many ways and we are convinced that the field is ready for a higher development of church life. We had the privilege of seeing a whole village turn from their idols to the living God, and of baptizing fifty-four during the three weeks.

MRS. BAKER WRITES OF THE TRAINING SCHOOL AND ZENANA WORK:

When I took over the training school early in December there were seven women studying in it; we now have sixteen women, all of whom I think are very promising. Every Monday morning the students with their two teachers come to me, and we hold a short prayer meeting on our veranda, as a proper commencement to the week's work. On Tuesday they all go out to a village four miles from here, which we have taken charge of from Dr. Clough, and preach to the different castes. These people are showing great interest in the message which our women bring; and quite a large number of them are coming regularly to the Sunday service here in the mission chapel. Wednesday afternoon we have a midweek prayer and experience meeting on our veranda; one week I give them a Bible reading; and every other week one of the Bible women leads the meeting, speaking for five minutes on some Bible verse selected by myself, after which I criticise her remarks and add such further thoughts as I deem necessary. On Thursday afternoon I examine the women personally in reading and writing, and on Friday afternoon I give them an examination on the whole week's work. Sunday morning they are members of a Sunday school class taught by one of the leading Bible women; and in the afternoon they go out with many others to preach in some near by village. I have now given you the usual week's work with these women. I am doing all I can with God's Woman's Work

help to fill them with a zeal for lost souls, and to give them such knowledge of the word of God as shall enable them later on properly to break the Bread of Life to their heathen brothers and sisters.

Education of Wives and Daughters

I consider the zenana work in Ongole to be most promising, for lately there has come a demand for a teacher of English; and in some of the homes the more intelligent men have formed a desire that their wives and daughters should read and write English: we are now looking for just the right person. We have removed Budala Rebecca from this training school and put her in the zenana work. With the exception of such work as I am able to do, there is very little preaching being done among the high caste and Mohammedan women and girls on the further side of the town, as at present our zenana work is confined to this side. Rebecca is going daily to those people telling them Bible stories, singing Christian hymns to them and also telling them of the great opportunity which lies before them, namely, the zenana work. The caste women are receiving her with great kindness, inviting her into their homes and sitting around and listening eagerly to what she has to tell them. I consider the training school and the zenana work to be two of the most important branches of Christian work in Ongole.

Industrial Work

Attacking the Problem

THE importance of reaching wise conclusions regarding practicable plans for development of industrial work in the Telugu field, has long been recognized. The appointment of Mr. Bawden, whose experience in this country qualifies him in a peculiar way to deal with these problems, and the choice of a committee upon the field for cooperation with him, will, it is believed, contribute largely to a wise solution of this exceedingly important and difficult question. Mr. Bawden is left free from other responsibility during his first year, in order that he may give special study to various phases of the situation and to an examination of the different forms of industrial work independently undertaken by several of the missionaries. Mr. Bawden resides for the present at Ongole.

RAMAPATAM

Churches, 2; members, 746; added by baptism, 9

One of the most attractive stations in the Telugu Mission is Ramapatam, which is located on the seacoast, about half way between Nellore and Ongole. The compound of over 100 acres contains many fine shade-trees, a luxury of which many stations are almost wholly deprived. The famous Buckingham Canal, in the construction of which many Telugus were employed during the famine of 1877, runs through the town. This is the seat of the Ramapatam Theological Seminary, where nearly all the native pastors of the mission have been trained.

MR. HEINRICHS writes briefly of general evangelistic and medical work at Ramapatam. The year brought to the missionary household a sore sorrow in the death of a little daughter of Mr. and Mrs. Heinrichs, who had accompanied Mrs. Heinrichs to America with a view to securing medical aid. Dr. McLaurin for the greater part of the year has resided at Coonoor, engaged in literary work, but has found time to give valuable aid at several mission stations. Impaired health in the fall compelled him to take a brief vacation and a sea voyage to Rangoon and Calcutta. A Deep Sorrow

REPORT OF MR. HEINRICHS:

Outside our seminary the principal event of the year has been the organization of a new church, reference to which has already been made. We have now two self-supporting churches on our field, the mother church at Ramapatam with 677 members, of whom nineteen were added during the year, and its daughter at Gudlur with sixty-four constituent members. The latter has a minister in Dasari Prasangi; the former is still ministered to by the seminary faculty and students. An excellent example having been set by Gudlur, it is hoped that the Christians in the other villages will organize on similar lines.

The contributions of the Ramapatam Church were 232 rupees during the year, and its expenses 187 rupees; it has thus been enabled to help several outside causes. The expenses were incurred by the support of a few evangelists on the Ramapatam field. The income and expenses of the Gudlur Church have not been ascertained, but will have barely amounted to the support of its pastor. The lesson of self-support is not too easily learned, nevertheless it is being learned.

After the departure of Dr. Coats upon furlough in April, Mrs. Ferguson assumed charge of the work at the dispensary, as she had previously done of the school work. In the former she was ably assisted by Mrs. Smith, as is also Mrs. Heinrichs, upon whom now devolves again the management of this department as well as that of the boarding and day schools. Medical and School Work

To us personally the year has been full of joyful as well as sad experiences. With the psalmist we say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

DR. FERGUSON WRITES:

Mrs. Ferguson has had charge of the day school and the boarding-school boys, the medical work in the dispensary—with the aid of an assistant—the Bible women's work, and during Mrs. Heinrichs' absence in America the care of the infant son of Mr. and Mrs. Heinrichs. In addition to these duties, Mrs. Ferguson has been of material assistance in the office work of the reference committee. The work of the year, though very heavy, has been enjoyable. Our only regret is that circumstances have seemed to make it advisable for us to leave Ramapatam and

go to Madras to take charge of the work there. We are thankful that the loving Father has given us good health throughout the year, and that He has kept our children safely in the home at Newton Center.

ALLUR

Churches, 3; members, 373; added by baptism, 70

Northeast of Nellore, and lying between the railroad and the seacoast, is the town of Allur. The land for the mission compound, about ten acres, was purchased by Dr. Jewett in 1870. Work has been conducted with many hindrances. The people are very poor, and permission has been secured from the government for the cultivation of lands which have been lying waste. Although there is no hospital, many patients are treated at the mission bungalow.

MR. DAVIS writes most hopefully of the outlook among the caste people and of an imminent movement among the Madigas. School work proves an entering wedge into caste prejudices. As noted elsewhere Allur is now chosen as the center for a lower secondary boarding school for boys for the Nellore District. Encouraging advance is noted in school work generally.

REPORT OF MR. DAVIS:

Sunday services have been held during the year in twelve different centers, just double the number reported last year. The preachers and teachers have done faithful work. All services are usually well attended.

A Good Church Record

The Allur Church, as last year, pays all of its running expenses, and in large part supports a pastor for an outstation twelve miles away; it has purchased a bell in America for about seventy rupees; considering its membership, has made fair donations to the home and foreign mission societies, besides what has been given to Bible and publication societies; it has also maintained its benevolence to the poor of the church. The church at Murrapad, though suffering because of the continued ill health of its pastor, has held its own. At some of the other centers real advance has been made. This year I am able to report thirteen schools, an increase of five over last year. There are seven more centers where schools are imperatively needed that the education of our own people may be properly provided for. The work of our schools is good and the teachers with few exceptions are faithful. Our boys in industrial training are doing well.

Baptisms from Boys' School

Our Allur boys' school is doing excellent work. Of the seventy baptisms during the year, eleven are from this school. Since the establishment of the lower secondary department last June, a large number of Brahmans and Hindus, of all castes, have been in attendance. The Bible is taught regularly to all. We have sold to the Hindus more Scripture portions and Bibles, both English and Telugu, during the past six months than were sold during the whole of the previous ten years. Our school has been the means of placing the Bible in more Hindu homes during the past six months than could have been done without it in as many years.

Our volunteer band, made up of coolies and others who gain their living by manual labor, has continued its work during the past year, making 231 personal trips to the surrounding villages, and winning souls. The Volunteer Band

We still have many calls for medicine, more calls, in fact, than funds with which to supply the need. The medical work, though purely amateur, is a great help to many of the very poor; and it gives us a hold on many others who come to us rather than go to the government dispensary, even though having to buy their medicine from us.

The outlook was never more fair. The break among the Madigas has become still larger and a break has been made among the caste people. The two caste widows whom we are training are doing good work. They left much to follow Christ. They stood high in their community, therefore many come from far and near to see them—some to anathematize, others to ridicule and still others to seek light; they all go away to think. Last year I reported only a few caste boys in our school; this year I can report about thirty. Work of Caste Widows

SECUNDERABAD

Churches, 1; members, 223; added by baptism, 5

Secunderabad, situated six miles northeast of ancient Hyderabad, is one of the most important military centers in India, more soldiers, both English and native, being stationed here than at any other Indian post. It covers nineteen square miles, and the population, including the soldiers, number 74,000. On the streets of the city one sees representatives of almost every nationality of India. Conspicuous among these are the Sikh soldiers—handsome, stalwart fellows, famous for their courage; Mohammedans who constitute the ruling class; veiled Mohammedan women; and many Telugus. The mission compound is in the English section of the city, but many native settlements are within easy reach. Several missionary societies are represented; the work of the Union is confined chiefly to the Telugus and the English soldiers.

THE death of Miss Faye, as the year was closing, was felt keenly by her associates at Secunderabad. Mr. Levering writes tenderly and justly of her spirit and of the fidelity which characterized all her work. She will be missed especially by the soldiers of the garrison, for whom she had long conducted a Saturday evening Bible class, which left its impress upon many a soldier's life. The medical work conducted by Dr. Levering with very inadequate facilities, has brought relief to many. Miss French has done excellent work in the schools and among the young people of this station.

REPORT OF MR. LEVERING:

The personnel of the station has suffered a loss this year, of a character that has never before been recorded. For the first time since the station was opened, thirty years ago, one of its missionaries has fallen on the field. Having kept the faith, Miss Mary D. Faye finished her course and fell asleep December 24, 1904. The limits necessarily set for a field report forbid a lengthy appreciation of her as a missionary. The Death of Miss Faye

writer was associated with her intimately during most of her missionary career. It was eminently true of her, that whatever she undertook she performed in the spirit of true Christian service. Her work among the Telugus in Nellore and in this station was performed with rare fidelity; and the influence she exerted over those soldiers of the Secunderabad garrison, who came under it, was blessed and will live long in the characters of some of them. With this exception the mission staff in the station remains unchanged. The church work in the Secunderabad station is carried on in both the Telugu and English languages. Several persons have been baptized both among the English and the Telugu communities.

We believe there has been an increase in spirituality among the members of the church. No moral lapse has occurred for two years sufficiently serious to render discipline necessary. The attendance upon both the Telugu and English services has been well maintained; that upon the English service has shown some increase when compared with the attendance of two or three years ago. One Brahman and one Sudra have been received. The conduct of the former has been disappointing; but the latter, although more than thirty years old, has joined the boarding school in order that he may learn to read and go back to his people to try to lead them to Christ. He has shown by several indications that he has given up caste, and we hope he will make a useful man.

A Brahman and a Sudra Baptized

As in former years, the church is under obligation to brethren of other stations in our own mission and to those of other bodies and other missionary societies for services rendered during the necessary absence of the missionary in charge of the station.

The Christmas camp was attended by twenty-six soldiers. We had the pleasure of the presence of Dr. and Mrs. Ferguson of Madras and Miss Wagner of Hanamakonda, who rendered invaluable service, both in caring for the comfort and entertainment of our guests and in the spiritual work. Three of those who were present put on Christ by baptism during the camp.

Three more Sabbath schools are reported this year than last, and fifty more pupils are under Sabbath school instruction. The Christian Endeavor Society has been under the management of Miss French, and is doing excellent work in training the children and young people.

A Bible class for soldiers meets every Saturday evening in the mission bungalow and follows the course of study marked out for the International Bible Reading Association. The class was organized by Miss Faye and, until her death, was under her care. The other ladies of the station have all had prominent place with Miss Faye in the work of this class. The spiritual growth of the soldiers has been nowhere more marked than in the grasp of spiritual truth they have acquired in this class.

Bible Class for Soldiers

The number of boarding and day schools remains the same as last year. Two of them, the boarding school in Secunderabad and the day school in Bowanpille, have been placed under government inspection. In order that the pupils who are under instruction may receive proper credit for the education they have received, when applying for posts for

which educational tests are required, it is necessary that our examinations be conducted under government supervision. For that reason these schools have been placed under inspection.

During the year Mrs. Levering has done much medical work under many difficulties. There has never been a dispensary at this station, and work that would ordinarily be done in the dispensaries is done on the veranda and in the bedroom. She has gone into the homes of the shut-in women of the town, and has carried relief to many suffering ones, who would have had none but for her. The statistical report shows a good number of cases helped; but the suffering relieved or the results of the preaching of the gospel to these women, can never be tabulated. Medical Work

KURNOOL

Churches, 7; members, 887, added by baptism, 77

Kurnool is located at the southern border of the Deccan on the Tungabadra River. It is 150 miles south of Secunderabad, 250 miles northwest of Nellore, thirty-three miles distant from the nearest railway station. The population numbers about 30,000. Through the cultivation of waste lands, secured from the government, the material condition of the people has been greatly improved. Educational work is promising and a boys' high school soon will be established.

MR. STANTON writes out of a full heart, rejoicing in the realization of long cherished plans and hopes. The assurance of provision for the coveted high school for boys, the welcoming of Mr. and Mrs. Stenger to the portion of this large field set off for them, the attainment of practical self-support at all the fifteen centers, are, indeed, abundant reason for satisfaction. Other causes of rejoicing in the marked success of school work, and in the organization of new churches are chronicled by Mr. Stanton, whose letter could scarcely have avoided exceeding somewhat the average length of our station reports.

REPORT OF MR. STANTON:

The year 1904 has been memorable in the history of the Kurnool field. It has witnessed the fulfilment, in a large measure, of many of our most cherished hopes and plans.

We now have four station schools. Our boys' primary and boys' secondary have respectively 243 and 125 Hindu, Mohammedan and Christian boys. Our girls' school has become two. Hitherto, the Christian girls were sent to the caste girls' school in the town. The increase in their number made this no longer practicable; and we have long felt the need of carrying the education of our Christian girls a step further. At the beginning of the year we opened a lower secondary school for these girls in the beautiful hall erected by the generosity of Miss Emilie Coles of Scotch Plains, N. J. Here we have had thirty girls, twenty-seven of whom were boarders; the caste girls' school now has seventy-six names on the rolls. The A Most Successful Year in the Schools

most important school event in many respects has been the agitation for the opening of a mission high school in the town. The leading Hindu and Mohammedan gentlemen united in petitioning us to open such a school. The matter was laid before the reference committee and the opening of a high school at Kurnool was recommended. We await only the formal sanction of the Executive Committee.

Undoubtedly the most important and significant event of the year on our field has been the attainment of self-support. We have not leaped to it in a day. It has been a seven years' task. In 1897 a movement began among our people to give "the tenth" to the Lord. It spread from village to village until it covered our whole field. Contributions rapidly increased; two of our churches became self-supporting; and all of our congregations took some share of their preacher's salary. This continued for three years. Still we found ourselves short of self-support. We came to see as never before the deep poverty and what an obstacle it was to the attainment of the desired end. This led us to raise the question whether we could not do something to lift them up, and thus to make self-support possible. As we began to study the problem, we found that large tracts of government waste lands were available and could be had for the asking. We became convinced that if our people could be put in possession of land, no better form of self-help could be devised. It would sweep away many of the disabilities which were dragging them down, not only materially and socially, but spiritually as well, and would inspire them with new hope and courage. We went to work and, in a word, secured lands for nearly all our Christians. The amount has been small—an average of about three acres to a family—but its value to the poor, landless outcaste is inestimable. Most of the lands were secured in the villages where the people lived; but in two instances Christian colonies were settled on the lands: these have become places of refuge, so to speak, to the poorest of our people. The lands, having lain waste for many years, have required much labor to bring them under cultivation; hence the harvests for the first three years were comparatively poor. But our people have worked heroically, and this last year they have been permitted to see the fruit of their labors. An abundant harvest was reaped, and all over our field the tithes of grain and cotton and oil were brought to the chapels and schoolhouses and offered joyfully with prayer and praise to God.

A Notable Experiment

Our May *nelasary* was a time of great rejoicing. The harvest was over; the tithes had been gathered in; and our church treasuries were full. Our field is divided into fifteen centers, at each of which a large number of Christians reside, and about which there is a group of from twenty to thirty villages, some of which are Christian, and over all of which the resident preacher has supervision. On taking count we found seven of these centers entirely self-supporting, and the remaining eight nearly so. Three of the self-supporting centers also had a surplus. We decided to utilize this as a self-support fund, from which to aid the weaker churches. This was done and the remaining centers were put on a self-supporting basis. It was a great hour in the history of the Kurnool Mission when we

Self-Support Realized

realized that self-support had been attained, and that every preacher on our field was now sustained by the gifts of his people.

After the attainment of self-support, we felt convinced that the time had come for our Christians to organize themselves into regular churches. With the exception of the Atmakur and Gudur churches, all our Christians were members of the station church. We felt that this was not right. We already had what practically were churches on our field. Why then should not these form regular churches, call their pastors, elect their deacons and church officers, discipline and receive their own members, and regularly observe the Lord's Supper? We felt that they should, and that it was not right longer to deprive them of the full privileges of church life. For two months we discussed the matter with our preachers at our monthly meetings; we studied the Word of God, seeking to find the pattern there laid down, looked all the difficulties fairly in the face, and sought by what means real churches could be constituted and maintained. The preachers became deeply interested and were unanimously in favor of taking this next great step. Organizing Local Churches

In November we started out on this mission, accompanied by Mr. Stenger. We first visited one of the chief centers of our work ten miles from Kurnool, called the Christians together in that and two adjacent villages and for three days held special services of prayer and praise. We laid the whole matter of church organization before them and asked them if they wanted to constitute themselves into a regular church according to the word of God. Their response was immediate and whole-hearted: they wanted such a church; they were ready for it and were willing to bear the burdens and assume the responsibility. They at once chose their pastor and deacons, church treasurer and clerk, voted to observe the Lord's Supper monthly and to discipline and receive members and pledged themselves to live together in harmony and brotherly love and to work together for the salvation of souls. There was great joy in that place that day and great joy in our hearts over the new-born church. Another center was visited and another church organized, and so the good work went on, until four new churches were established. With the organization of these four churches, and the mother church at Atmakur, we have all our Christians in the Nandikotkur Taluk gathered into local churches with their own pastors and church officers, administering their own affairs and regularly observing the Lord's Supper.

One of the happiest events of the year has been the welcoming of our new missionaries, Mr. and Mrs. Stenger, and the handing over to them the Nandyal division of our field.

The only cloud on the horizon is the impending famine: the rains have totally failed and there is no harvest; grain is selling at famine prices; work is not to be had; the poor people are in great distress, and, unless the government opens relief works soon, their condition will be critical. These oft-recurring famines are awful visitations; and worst of all they disorganize so sadly all lines of regular mission work: schools are broken up, congregations scattered, self-support rendered impossible for the time The Famine

being; and all thought and effort on the part of the people centered in the one great struggle to *exist*. Our only consolation is in the thought that God is over all; he has seen fit to send the famine; he will bring good out of the seeming evil. Already the people are forsaking their idols which they see are impotent to help, and turning their eyes instinctively to him who alone can save them in this hour of sore distress.

Forsaking Impotent Idols

MADRAS

Churches, 2; members, 472; added by baptism, 116

Madras, with a population of 509,346, is the capital of the Madras Presidency, and in size and importance ranks next to Bombay and Calcutta. It is situated on the east coast of southern India. The beginning of the city dates back as far as 1639. The absence of a good harbor is a great disadvantage; but this has been overcome in part by constructing a long pier and two breakwaters. For many years freight and passengers were transported between the shore and the ships in light surf-boats, the skilful management of which made famous the boatmen of Madras. The city stretches along the shore for nine miles and three miles inland. More than three fourths of the inhabitants are Hindus. Tamil and Telugu are the leading languages. Numerous missionary societies operate here. The city is well provided with Protestant churches and mission chapels, and educational institutions have reached a high degree of excellence.

AT the request of the Committee and by the strong desire of his missionary brethren, Dr. Ferguson, after completing the seminary year at Ramapatam, removed to Madras to assume charge of the Telugu work in that center. In order better to conduct work among the large Telugu population and the thousands of emigrants on their way to South Africa, temporary residence has been secured near the center of the city and it is hoped that in the near future a centrally located bungalow may be purchased or erected for permanent occupancy. Mr. Manley writes concerning the work which has been left in his care since the departure of Mr. Curtis, who is still detained in America. Mrs. Manley, unable to overcome the fever contracted at Kurnool, has been obliged to return to this country. Miss Linker and Miss Kurtz have conducted efficiently the school and zenana work, residing at Tondiarpetta. Miss Kurtz has now removed to Narsavarapetta, and Miss Day has resumed work at Madras.

REPORT OF MR. MANLEY:

At Tondiarpetta we had the company of Miss Mary Kurtz most of the year, but just at its close she left to go to her appointment at Narsaravapetta. We could hardly begrudge her the pleasure of being in the same station with her sister, and yet we would have been glad to have her stay on in Madras. The event of the year under this heading was the arrival of Dr. and Mrs. Ferguson to take charge of the Telugu work. They are located for the time in Tondiarpetta, but hope to secure a place

Changes in the Missionary Force

nearer the center of the city, so as to avoid the long, wearisome journeys at present involved in getting to and from their work.

The work has not been without its encouragements in spite of the great disadvantage attending the attempt to look after it by one whose time and strength were otherwise fully taxed. No touring could be undertaken. The work of the native preachers was for the most part well done, although the men who are able to set themselves to work, and who need no missionary supervision, are few. This is largely due to the Hindu temperament, which is chiefly characterized by its want of originality and initiative. The two churches in Perambore and Tondiarpetta have done perhaps as well as could reasonably have been expected. One hundred have been added by baptism to the latter church, nearly all of whom have gone away to Natal. Work of Preachers

The services of one preacher who proved unworthy of confidence were dispensed with; but in his place we have secured a man who seems to be not only a worthy man but a most earnest Christian.

Miss Linker writes as follows of the other features of the work: "The caste girls' schools have altogether now over 400 pupils enroled, and the numbers in the village schools have also increased. None but Christian teachers are employed, and we shall endeavor more than ever to make the Bible the main study. The results of the gospel message in the lives of some of these little ones gives us great joy. Many refuse to worship idols, and some have had to endure persecution.

"In the zenanas there are some distressingly hard cases, especially that of a Brahman widow and an older Brahman woman in the same house. Both have heard the Master's call and sometimes are much impressed; but certain conditions in their lives hold them back. A Sudra woman is thinking of confessing Christ in baptism, but before doing so she wishes to secure her property to her daughter. May she be given strength to consecrate all for her Master. Others say they believe; but often there is little or no evidence of true faith. Meetings have been held at the Monegar *choultry*, "poorhouse," hospital each week as usual. There have been seven converts during the year. Many have been called home and those who were earnestly waiting for the Master to come were happy to go to their eternal rest." In School and Zenana

Report of Dr. Ferguson:

The close of the year 1904 finds Mrs. Ferguson and myself in Madras. We removed from Ramapatam the middle of November. Mr. Manley had charge of the Telugu division of the work up till the first week in December, and made the payments to the workers for me at the close of that month; thus making him actually in charge for the entire year. He, therefore, writes the report for Madras, both for the English and Telugu divisions of the work. We are located temporarily at Tondiarpetta, but hope to be more nearly the center of the city before many months pass—as soon as a bungalow in a suitable location can be procured. The remainder of my report for the year will be found in connection with the work at Ramapatam.

English Church

Churches, 1; members, 126; added by baptism, 31

MR. MANLEY writes also of the English work to which he has been specially designated. A marked revival of spiritual life and Christian activity has characterized the Vepery Church, which is now planning for extensive repairs on the church edifice, to be made through contributions raised upon the field. In addition to other duties, Mr. Manley has given much time to the editorial direction of the *Baptist Missionary Review*.

Report of Mr. Manley:

At the beginning of the year special meetings were held at the English church by Mr. La Flannre, of the Canadian Baptist Mission, who was with us a little over a week, and by Rev. James Lyall, an evangelist, who came to India from very successful meetings in Australia and Ceylon. At the close of the meetings I baptized thirteen; this was not the full result of the meetings, some who were converted going to other churches, and some having not yet made a public profession of faith in Christ.

Thirty-one have followed Christ in baptism. Throughout the year more or less of a revival spirit has prevailed, six baptisms occurring on the last Sunday night of December. The church have decided to undertake an alteration of the building, which will increase its seating capacity, greatly improve its acoustic properties and make very much needed provision for ventilation. It is hoped to replace the old flat roof lying on two rows of masonry pillars, by a gable roof of steel trusses resting on the outside walls only. The church are bravely setting themselves to the task of raising the sum of 5,000 rupees, the estimated cost of the alterations. We have no wealthy members and shall have to go outside for help; but intend in the first place to do the best we can ourselves.

Plans for Repairs

Our prayer meetings have been excellent, several of the lay members assisting the pastor in the conduct of these meetings. The Sunday school has steadily increased in attendance and interest. Quite a large proportion of those converted during the year were from the school.

We have had some losses by death and removal, the most serious being the transfer of our senior deacon, Dr. Robertson, to the west coast of India. He had long been one of the pillars of the church. The church have greatly endeared themselves to the pastor by their ready and hearty response to all his suggestions. Having learned by some means that the twenty-fifth anniversary of our wedding occurred on the last day of August of this year, they took advantage of the occasion to present us with a beautiful piece of silver plate, an act as grateful to us as it was unexpected.

A Pleasant Surprise

The work has taxed my strength, editorial duties in the conduct of the *Baptist Missionary Review* adding more than many realize to demands upon time; but my health is good and I hope to be spared for a long time yet to the work to which God seems to have called me.

The church raised for all purposes, including 201½ rupees for the Sunday school, 2,203 rupees, a gain of 907 rupees over the year 1903. Our membership is 126, showing a net gain of 30 during the year. Church Beneficence

HANAMAKONDA

Churches, 4; members, 234; added by baptism, 18

The region around Hanamakonda is historic, as the city is only five miles from old Fort Warungel, which for centuries was the capital of the Telugu country. Nothing is left at that point to indicate the former strength except certain imposing ruins. Hanamakonda is now the headquarters of the district and has a population of 10,000. The residences of many officials are here and a number of government buildings. The government maintains here also a large high school. The railway is five miles distant; two railway stations, Kazipetta and Warungel form with Hanamakonda a triangle, which with numerous hamlets constitute practically one city of 30,000. The Thousand Pillared Temple is a famous and interesting ruin. Mission work is regarded in a friendly manner by nearly all classes. The well-equipped hospital is most helpful in its ministry and influence.

FROM Hanamakonda Dr. Timpany writes particularly of the hospital, and of work in and about the town, while Mr. Kurtz makes report of extensive touring both in the northern and southern sections of this large field. Miss Wagner, now leaving on furlough, has given efficient aid in medical work and has had charge of the training school for nurses. Miss Sipperly, aided by her Bible women, has worked among the women and children. The event of the year was the setting off of the southern section of the field centering about Madira, which has been adopted as a new station with Mr. Kurtz in charge. Even now there remains sufficient territory, as Dr. Timpany points out, for two additional fields to the north, leaving intact the interests immediately centering about Hanamakonda.

REPORT OF DR. TIMPANY:

Both the opening and closing days of the year 1904 found us in the midst of conference sessions. It has been a great pleasure to all the Hanamakonda missionaries to entertain our conference these two successive years, and we are very grateful to our local officials whose generous assistance has made this possible.

By an arrangement made early in the year, Mr. Kurtz took charge of the southern portion of the Hanamakonda field, centering about Madira. This makes a very important link between the work on the east side and that of the Deccan. As a result of the division of the field, the number of churches is reduced from five to four. Of these the station church is self-supporting. The total membership of the four churches is 234. One church with nearly 400 members was given over to Mr. Kurtz with the new Madira field. The contributions of our four churches amounted to 180 rupees. The baptisms on the field numbered A Division of the Field

eighteen during the year. A number of inquirers are waiting in various villages, as the missionary wishes to examine them personally.

Need for Further Division

At two important centers, Pedapalli and Parkal, we have longed to see outstations opened, with a view to their eventually becoming central stations. Our present field, containing still six taluks, might well be divided into three fields of two taluks each. Surely it is not an extravagant desire to hope for one missionary for two taluks having an average population of 200,000. At present the writer is responsible for all, in addition to his medical work.

We have two day schools, one in the mission compound and the other at Kazipetta Station, each having a registered attendance of over sixty, made up largely of caste boys and girls, who mingle freely with our Christian children. The Kazipetta school is partially supported by a grant from the railway company. There are also several small day and night schools in different parts of the field. In the absence of the desired boarding school for this station we continue to send children to the Secunderabad school as in past years. The number has, however, been smaller than in the year previous.

The work among the women has been under the care of Miss Sipperly. About three years ago she began this work almost single handed, and has slowly been gathering a little band of workers about her; she now reports seven Bible women, some of whom are still in training; two of these have come from the seminary, while the others she has trained locally. Beside this work, Miss Sipperly, with the help of her staff and our teachers, has carried on five village Sunday schools.

The medical work is filling a very important place in our work, opening doors, overcoming prejudices and gaining friends. The following is a statement of the work done: Dispensary treatments, 7,892; villages represented, 242; castes or classes represented, 67; visits by doctor, nurse and others, 435; in-patients in the hospital, 53.

While there has been a marked falling off this year in dispensary treatments, the missionary necessarily being absent often from the station and the year being unusually healthful, there has been a large increase in the visits made to homes—the number having almost doubled—and in the number of villages represented. There was a slight increase also in the classes represented. In the medical work, the classes of people in order of numbers are as follows: Mohammedans, Brahmans, Christians, other caste Hindus, non-caste Hindus, Parsees, Europeans and Eurasians. It is chiefly the higher classes of the people who come to us for treatment; our attendance from the non-caste Hindus and from the very poor is comparatively small. This is due to the fact that with few exceptions we charge all for their medicines. From a careful observation of this practise for more than two years, a serious question has arisen in the writer's mind as to how far the medical missionary should insist on full payment for medicines prescribed. He is becoming more and more convinced that, if an endowment could be arranged for each hospital, assuring it an adequate income, so that all

How to Provide Medicines for the Poor

could be treated and the better classes only be called upon to pay, the real object of mission hospitals could be more fully realized.

We have aimed to keep the gospel message before the people by daily prayers both in the dispensary and in the wards, by personal work by missionaries, Bible women, and hospital workers and by the distribution of Christian literature. Many of our patients have been followed up in their homes, and in this way new doors have opened to us. At 4 P. M. daily our staff of male workers, with the exception of the nurse on duty, go out for preaching in the town and in near villages. The dispensary is closed on Sundays except to serious cases, and it is only in urgent cases that we are now called to visit on Sundays. We desire to record our deep appreciation of the kindness of Mrs. Banes of Philadelphia and the other friends who have so beautifully furnished the Banes Missionary Room in the woman's building. While we are in some ways well equipped for our work, some important needs have never been supplied. Among the most urgent of these is a hospital cook house and a maternity ward. A good microscope and a laboratory outfit would greatly help us. We also desire to start a table of good literature in the dispensary for the many who read English, and magazines or papers will be welcomed.

An Appreciated Gift

CUMBUM

Churches, 4; members, 3,498; added by baptism, 122

One of the places most affected by the great ingathering in 1878 was Cumbum, which lies some sixty miles to the west of Ongole. It is in the Kurnool District, and has a population of about 6,000. A conspicuous feature of the locality is a beautiful irrigation reservoir of fifteen square miles area, which was constructed as a precaution against famine. When the water is low, however, the region is very malarial.

AGAIN famine has retarded progress and blighted hopes; yet Mr. Newcomb reports good results in school work and encouraging additions, together with a marked increase of interest among the Sudras and caste people generally. The extreme poverty of the people and frequent famines are a most serious embarrassment to the spiritual and intellectual uplifting of the Christian community. Mrs. Newcomb shares most helpfully in the work of the station school and in the direction of the Bible women.

Embarrassment to Progress

REPORT OF MR. NEWCOMB:

After our return from furlough we considered ourselves fortunate in entering upon the work in times of plenty. Our Christians were beginning to get on their feet again after the famine. Schools in the villages were reviving and there seemed to be among the people and the workers a spirit of hopefulness and expectation of a fruitful year of service for Christ. But the prospects for the year have been blighted

Return of Famine

by the return of our old enemy, grim famine: schools are closing; teachers are starving; the people and children are leaving their homes and wandering up and down the land in search of work that they may stay their hunger with even one scanty meal a day.

The question is sometimes asked why results from years of effort for the educational uplift of the Christians have not been larger. The answer is, we are working against great odds. Our converts are so far nearly all from the lowest and poorest class. With the receiving of Christianity came a desire for enlightenment; but this was not strong enough to combat with constant poverty and frequent famines. It is not so difficult to get the very young children to attend the schools; but as soon as they are large enough to earn a little toward their support, they are sent to work herding cattle and gathering firewood, even at the early age of eight years many of them being deprived of further education on this account. The village teachers receive only about a rupee a month or a cent a day, with a small government grant, and what little the people can give them. They are ill clad and poorly fed, making great effort and sacrifice for the uplift of their people. The director of public instruction visited our station schools a few months ago. He was much pleased to find so many under instruction in the upper primary and lower secondary classes; and remarked that we were working against great difficulties in endeavoring to pass out candidates from the least favorable material in the land. The results of the upper primary examination were very good, only two boys out of eleven failing. The lower secondary results were not so cheering, but fair. I trust that our Educational Commission may devise some scheme for making primary education in the villages more attractive and general. It will, however, take among other things more money and closer supervision to produce better results.

Sacrifices of Teachers

The girls' school, opened in the mission hall in Cumbum last July, is already a most encouraging feature in our efforts to evangelize the town. One of our own girls is headmistress of the school and is greatly loved by all the pupils. Mrs. Newcomb had her heart and hands full of work with the station school and Bible women.

We toured over the greater part of the field; we were well received; and there was much interest manifest among the Sudras and caste people everywhere. One hundred and twenty-two were baptized during the year, and 600 more are now reported as ready for the ordinance.

Hundreds Asking Baptism

VINUKONDA

Churches, 2; members, 3,037; added by baptism, —

Vinukonda, a town of 7,000 population in the Kistna District, is situated on the railroad about sixty-five miles northwest of Ongole. The severe famine conditions which have prevailed in years past have caused a decrease of population, and much suffering to the people remaining. Wells have become dry and crops have failed; lands have reverted to the government, owing to the inability of the people to meet the taxes, and much land now lies waste as a result. The mission

compound is an irregular area of fifteen acres close by the railroad A mile and a half from the mission compound is a brick yard owned by the mission. This has furnished employment for many during periods of famine.

DR. LOUGHRIDGE was necessarily absent from his field during the first half of the year, having accompanied Mrs. Loughridge to Italy, where he remained with her until she had sufficiently regained strength to enable her to proceed alone to the home land. After his return to India, he was able to visit practically the entire field. He writes of some of the discouraging experiences of missionary work, yet draws hope from an interesting analogy with conditions in the early life of the church. Special emphasis is laid upon the conserving and uplifting influence of church organization. Miss Whitaker, after giving most efficient supervision to town and school work during Dr. Loughridge's absence, has been compelled by her own ill health to seek rest in America.

A Necessary Absence

REPORT OF DR. LOUGHRIDGE:

The dangerous sickness which compelled Mrs. Loughridge to return to America in December, 1903, made it necessary for the writer to be absent from India nearly six months. During this time Miss Whitaker took charge of the station and school work and visited many of the villages as well. It is a great pleasure to speak of the earnest cooperation she has given in all the work of the field since we took charge of it. We greatly regret that she was obliged to go home on furlough on account of her own health. Mr. Dussman took charge of the field work and made two visits to the station to conduct the quarterly meetings and hear the reports of the helpers. We are very grateful for his generous help.

With the exception of a very few small villages, the whole field has recently been visited by the missionary. The failure of the rains has caused short crops throughout the field, so that there is scarcity of food already and must be pinching distress before the September harvest can be realized. In a few villages crimes committed some years ago by church members brought the evildoers and their relatives into opposition to the mission, and led a considerable number of professing Christians to return to heathen practises. The people of two villages were excluded from the church before the writer assumed charge of the field. Two other villages were still borne with in hope that they would turn again to Christian living. Repeated visits of mission helpers to these villages found them incorrigible in their conduct and a year ago those of one village were excluded. Other visits proved still ineffectual in the case of the fourth village, and a recent visit by the missionary was equally unavailing. All but ten of these people have now been excluded, having declared their purpose to abandon the Christian faith. We have the sorrow to report the death of one of the most faithful of the preachers, Rev. A. Subbiah, pastor of the Nuzendla church. He was a good man, much beloved by his people. A re-revision of the church rolls has been made by the missionary personally. The total number of church members now reported is 3,037.

Sin Leads to a Return to Heathenism

The educational work has been persistently urged, but it is sad to see the indifference manifested by many parents. Our demand of a small fee (four annas monthly for boarding pupils) to be paid by the parents has been openly opposed by enough people to hinder seriously that part of our work. This opposition cannot be charged to the hard times because the demand was first made in a year of plenty and has been continued through two years of abundant harvests. The feeling seems to be rather that the benefits of the free boarding school constitute a sort of vested right belonging to the people because they are church members, and that the call for fees is an unjust exaction and ought to be resisted: one preacher boldly said so to the writer. We must not cease the effort to place more of these burdens on the people. Among village preachers and teachers as well as other church members, those who do not spend from two to four or six annas a month for narcotics are exceptional persons, and in view of this fact the demand for small fees is reasonable. Attendance at the boarding school has been reduced for the reason stated, but the work is satisfactory as shown by the fact that every child passed the government examination in November.

Opposition to School Fees

Absence from the field prevented the carrying out of our purpose to organize a number of independent churches during the last cool season.

The present season of famine conditions is unfavorable for this movement, but we must keep pressing the matter on the attention of the people. To the writer it seems of the utmost importance to bring the native converts at once under the influence of the local church organization in order that, from the beginning of the Christian race, they may feel the restraining and uplifting power of church life, however imperfect that life in its beginnings may be. Average converts in India are probably not inferior to average converts in apostolic times in mental, moral and social condition. Geikie says: "They were of such a class that Paul could describe them to themselves as 'base,' 'weak,' 'foolish,' 'despised,' beneath notice; or in other words, the very humblest—the class, in fact, known among ourselves of late as the 'submerged tenth' of the community, not only in circumstances or position, but even in morals and necessarily in corresponding ignorance." The condition of the lowest classes in India is not worse than that at Corinth, Colosse and Ephesus, as described by inspired writers. Yet the apostles organized such communities into local churches, and set pastors over them as soon as any considerable number of converts were made in any neighborhood. Modern missionaries cannot safely depart from the practise of inspired apostles.

Importance of the Local Church

NARSARAVAPETTA

Churches, 34; members, 4,957; added by baptism, 74

About sixty-three miles north of Ongole is Narsaravapetta, a town of 10,000 population, with the mission compound removed about one mile south from the railway station. The bungalow is a substantial and attractive structure of stone, in excellent repair. There is also a good chapel, the interior of which is especially attractive and has a seating capacity of 1,000. The ladies' compound, in-

cluding about three and three fourths acres, is across the road from the main compound; here are found the ladies' bungalow, houses for Bible women and two hospital buildings.

THE report of Mr. Silliman expresses a serious sense of the difficulties attendant upon the effort to develop vigorous and self-reliant church life. Encouraging results have followed the preaching of the gospel in heathen villages. This phase of the work calls for more aggressive prosecution. Near the close of the year Miss Kurtz came from Madras to share in the work of this field.

REPORT OF MR. SILLIMAN:

Three months of the year were given by me to tiresome work in constructing a new roof and making other repairs in the mission house. This work, and other smaller things, prevented me from doing the amount of field work that a missionary in Narsaravapetta ought to do; yet I was on tour ninety-two days and visited nearly all villages in which our church members live.

The number of members has changed but little; 120 were received into membership, seventy-four by baptism; the net gain being forty-five. One church, with seventy-three members, was transferred to the care of Mr. Kurtz in the Madira field. Improvement in the life of the churches is slow. The effort to secure regular meetings for worship and attention to church work in the absence of the missionary has been continued; but I cannot report large success. Among the 157 Christian villages in my field there probably are fifteen in which meetings of some kind are held nearly every Sunday; in other places meetings occur occasionally. At the station church meetings have been more encouraging than for a long time before; on the last Sabbath of the year the large chapel was full, and the people said it was the first time the house had been full since the day of its dedication, thirteen years ago.

Christian Growth is Slow

Forty-two persons were baptized in three new villages. Most of these are so located that they cannot have any practical union with an existing church; hence we shall try to form a new church in one of their villages. In a few other new places, apparent beginnings have been made and people have professed willingness to unite with us. The caste people everywhere hear the gospel without opposition. The year's experience deepens the conviction that we must devise some way of finding more time and strength to carry the gospel into the homes of the heathen. The existing Christian community demands relatively too large a share of our work.

Need for More Aggressive Evangelization

There has been gradual progress in the village schools. The number of schools has increased by two, the number of qualified teachers by four, and the number of pupils by thirty-six. The amount of government grants has increased encouragingly, being forty per cent. more than for the preceding year. But the work is not uniform. Three fourths of the results are accomplished in one fourth of the schools.

A New Worker Welcomed

The year closes with a most helpful accession to our numbers. Miss Kurtz began her work at Narsaravapetta in December; it is already an active service, affording pleasure and encouragement to all of us who now have an interest in the work, and is full of promise of good for the multitudes whom we seek to interest.

BAPATLA

Churches, 12; members, 3,889; added by baptism, 608

Bapatla is a town of 6,000 people on the railroad about forty miles northeast of Ongole. The inhabitants are mainly Telugus, but there are some Monammedans. The region is intersected by four irrigation canals, along which are numerous small villages. These are easy of access by boat, a mode of travel commonly employed by the missionary. The buildings at the station are excellent, having been erected largely by so-called famine labor. The gospel hall or chapel is the most attractive building in the town; it is known as the "Christian Herald Gospel Hall." The fiber industry has here been developed to such an extent by our missionaries as to be of great help in making the people independent.

REJOICING over a large ingathering is the keynote of Mr. Thomssen's report. The success of the work has aroused enmity and persecution. Increasing service is rendered by the normal training school. The fiber industry supported by a Madras firm is an interesting feature of the work. By its means aid is given to the needy in this time of famine, and excellent opportunity is afforded for preaching the gospel to the multitudes thus brought under the influence of the missionary.

REPORT OF MR. THOMSSEN:

Answered Prayers; Six Hundred Baptized

We prayed earnestly for 500 souls this year; God, better than our hope, has given us 608. Most of these are young people, strong, enthusiastic, earnest, and determined to follow Jesus. We have preached to the Christian people as never before, the necessity of giving to the Lord and of sharing in the burden of propagating the gospel. One of our converts was put in stocks and had to sit for hours, a spectacle of shame to all passers-by. The heathen have raged and have sought to intimidate our Christians; and yet from the village where the persecuted live, many new converts have come. The past year has been one of severe testing for many.

In our normal training institution the year has been one of blessing. The course in the school is now much more difficult than ever before, because the government, in its determination to push primary education, is making special effort to secure more efficient teachers. In the Basel Mission education is compulsory; every convert is taught to read; and every Christian child must attend school: would that we could achieve a similar result in our mission. We need village school teachers by the score; our school trained only fifteen men and women last year.

An Ideal in Education

Owing to the unusually heavy rains and the heavy fall in prices, our

fiber business last year was not a success; we wished to close it; but the firm in Madras that assumes all losses laughed at our little faith and told us to go forward. We have reorganized the business and now are busy preparing fiber and making rope. As the rains are a total failure this year, we expect that this industry will provide a living for starving multitudes. Last year over 5,000 people in the villages where the severe floods had destroyed the crops were helped by this industry. This work is maintained wholly by the philanthropy of friends in Madras, and costs the mission nothing. We have had unusual advantages for preaching the gospel to the great numbers of people brought under our influence by this agency.

Aid to the Famine-Stricken

Our boys and daughter are in America: their progress has been an inspiration to us. We are beginning to feel that soon we must relinquish this work for a season. We expect to return to America, God willing, in 1906, when seven years of work in this term of service will have been completed.

UDAYAGIRI

Churches, 1; members, 339; added by baptism, 40

The people of Udayagiri are never disturbed by the noise of a locomotive, for the nearest railroad is fifty miles away. The mission work is carefully organized throughout the district. The prejudice which first confronted the workers has been largely overcome through an efficient medical work. The facilities for this have now been greatly increased by the recent opening of the Etta Waterbury Memorial Hospital. The dispensary building was previously erected through the labor in famine times. Other attractive buildings are the mission bungalow and the church. There are twenty-six acres in the compound, fourteen of which are under cultivation and furnish a valuable food supply.

CAREFULLY organized and directed touring by native workers has characterized the work at Udayagiri. The result is a marked change in the attitude of the people. Mr. Stait writes of strong effort to cultivate self-reliance and a right spirit in Christian giving among the churches. An interesting incident shows the impression made by Christian education upon a thoughtful heathen boy. Dr. Stait rejoices in the completion of the Etta Waterbury Hospital, which has already extended its kindly ministry to many.

REPORT OF MR. STAIT:

Our preachers have done faithful work. We have taken on two more men: one a man formerly in the service, the other a graduate of the seminary as yet untried. We have met together with the workers monthly, devoting the appointed number of days to careful Bible study. To this study of the Scriptures, more than to anything else we attribute the growth and devotion of our workers. Rebuke may arouse and approbation may encourage, but only personal knowledge of the word of God will form a sound basis for genuine service.

Importance of Bible Study

A summary of reports from native workers shows that 160 villages have been visited, and 1,925 sermons preached to about 40,000 hearers. During the past year there have been many inquirers; a change is evident in the demeanor of the people; and the number of baptisms is forty. A most pleasing feature has been the return to the fold of many members who were under discipline.

A Baffling Problem

It is wonderful what a hold the desire of gain has upon the converts from Hinduism. For six years we have been laboring unceasingly to instil into their minds the truth that the religion of Christ is a religion of giving and doing, not one from which any earthly gain is to be sought; and yet, not later than last week, the new applicants for baptism showed that the thought of financial return, as a result of their action, was strong with them. The longer I am in India, the deeper my first impression that the chief obstacle to the spread of the Christian religion in this land is the unwise use of money. Neither one man nor one mission can bring about the needed reform; it requires a union of all the missions. Much has been said on the subject of self-support; would not the term Christian giving or Christian offerings be better? Nothing seems to be a truer index to the spiritual growth of a congregation than a comparison of the subscription list of successive years. In India we have also a further test in the increase or decrease of the financial assistance required for upholding the work. When we took over the field in the autumn of 1898 its total receipts from all sources in India were 134 rupees; by 1904 they had gradually increased to the sum of 1,325 rupees; during the same period there has been a decrease of 1,779 rupees in the fund received from home sources. The fact that the work in the central school has risen to the lower secondary standard, and the evangelistic work is carried on as energetically as ever, shows that the station has not suffered by cutting off the external supplies, but has risen nobly to meet the demand.

Wise Stimulation of Native Giving

The lower secondary school and primary schools have done splendidly this year, ninety-seven per cent. of the primary scholars passing the government examination, and four of the six lower secondary boys who were sent up succeeding in all required branches. All day scholars pay their way fully, and we are getting good fees for a number of our boarding school boys and girls. One of the most pleasing features of the year's work was the successful examinations in Bible study: each scholar was examined alone by me in the school office; the questions given were anything but easy, and the answers by both Christian and heathen children were very clear and encouraging. One little heathen lad, the son of the leading native merchant in the bazar, was asked to write out his opinion as to who among the people lived up to the teachings of Christ in the Sermon on the Mount. He replied that, so far as he had been able to observe, no one among the heathen population made any attempt to live the life there depicted; but among the Christians he found people who he believed were living according to those precepts, and others who tried hard to keep them.

A Heathen Boy's Testimony

The year has witnessed the opening of the Etta Waterbury Hospital. The six buildings provide three main wards, two maternity wards and a

large operating room; we have in all seventeen beds; all necessary conveniences, with bathrooms, cook house and nurses' home are there. We have already had over fifty hospital patients; the number of treatments in the dispensary is steadily increasing; patients come fifty and sixty miles prepared to stay a week or two. They have a great dread of the knife, but this year we have had a great number of operations; and each one brought to a successful issue gives another anxious sufferer courage to undergo the trial. It is wonderful how without newspapers or any local mail, the news is carried from place to place. To our surprise several Sudras have brought their wives in to the maternity ward. Some time ago we decided to make an appeal to our male patients, and lay before them the great necessity for a ward for men; so it was brought before several of the more wealthy people. To our surprise there was a ready response, and ever since we have had small sums handed in for that and other purposes. In many cases we have not even requested a fee but have had it handed to us with a ready smile and the remark, "Place this to God's work." We feel sure that, as time passes, we shall be able to meet at least a good part of the expense involved in this great and blessed department of service.

The New Hospital Opened

PALMUR

Churches, 1; members, 410; added by baptism, 30

Palmur, one of the Deccan stations, is on the military road, sixty-eight miles southwest of Secunderabad. It is in a plain surrounded by hills and mountains and is itself elevated some 3,000 feet, which gives it the most moderate temperature of any station in this mission field. Here reside the government officials of the district and a large company of police. About thirty per cent. of the inhabitants are Mohammedans, but they are friendly to mission work. The compound includes twenty-seven acres, in which there is a good bungalow, substantial church, hospital building and dispensary. The hospital was erected through labor paid for by famine funds. The Palmur field is very large and cannot be worked adequately by the present force.

THE year has witnessed the long anticipated division of this great field, 140 miles square. Gudval has been set off and the work handed over to Mr. Huizinga. Mr. Chute has already been able to reach out into many villages hitherto unvisited. Fine results have been realized in school work. The famine has interfered seriously with the interesting industrial work carried on in this field. Dr. Graham has continued her medical work throughout the year.

REPORT OF MR. CHUTE:

Our native Christians are realizing their responsibility to a greater extent and are giving more liberally for the support of the gospel. Some have given more than one tenth of their income, while others have distressed themselves by giving too freely. One young man even sold his headcloth and gave the proceeds to the Lord. The church has paid the pastor's salary, 217 rupees, and its current expenses and has contributed

Generous Gifts

for the Bible society and the South African Mission. The native Christians contributed eighty rupees for mission purposes at their last thanksgiving services.

Mr. Huizinga formally took charge of the Gudval work in the month of July. Thus relieved, we hope to be able to give even more attention to the evangelization of this still very extensive field. The earlier part of the touring season was spent south of the Kistna River, with Mr. and Mrs. Huizinga for the purpose of introducing them to their new field of labor. About five months were occupied with the native preachers in evangelistic touring. Mrs. Chute accompanied us about half of this time. We preached the gospel in hundreds of villages, in many of which the glad news had never before been heard. We were delighted to witness the eagerness with which the crowds everywhere listened to the Word; many copies of the Scriptures and other sacred literature were sold.

Division of Field

Our boarding school was never more prosperous. Mrs. Chute and the teachers have taken much interest in it; both teachers and the children have done faithful work; and the results have been eminently satisfactory. About a year ago we applied to the director of public instruction for the Nizam's Dominions for recognition for the school; later the school was given recognition but no grant-in-aid was promised. In the month of September the government visited and examined the school: all passed the various tests given and were promoted. The inspector was so much pleased with their proficiency that he gave each of the children a treat of sweets at the close of the examination. The lower secondary department of the boarding school has thirty-three pupils in attendance, fourteen in the first form, twelve in the second and seven in the third.

A Pleased Inspector

We have now twenty-three students at the theological seminary at Ramapatam, three at Ongole college and one at the girls' high school at Nellore. We are looking forward with pleasant anticipations to the time when these students, having finished their studies, will be able to do something toward supplying the lack of workers in this needy field. The prospect in our village schools is not encouraging; it is difficult to interest the parents. This is not so much to be wondered at when we consider how difficult it is for them to keep the wolf from the door.

Miss Graham has continued to conduct the medical work of the mission.

After one year of plenty, the monsoon has again been a failure. Not one half of the average amount of rain has fallen. In consequence of this the grain crops in this locality have been an almost total failure. There is scarcity already and if the monsoon again fails, there will be famine as severe as that of 1900. On account of the failure of the monsoon we have been unable to prosecute our farming industrial enterprise to the same extent as last year; however, we have realized 450 bushels of unhulled rice grown under irrigation as a first crop, and we expect the second crop of the season to yield about the same amount. We will realize from this, at the present price of grain, about 1,600 rupees; this will pay all expenses and leave a small margin of profit.

Famine Interferes with Industry

NALGONDA

Churches, 3; members, 1,015; added by baptism, 112

Another of the Deccan stations is Nalgonda, situated fifty miles southeast of Secunderabad. The Russian Mennonites contribute largely to the support of the work at this point and several from their ranks are missionaries of the Union.

MR. FRIESEN'S illness, and return to Russia early in the year, necessitated the removal of Mr. Unruh from his work at Jangaon to Nalgonda. He writes of a year filled with activities, building, touring and oversight of schools. In the comparative isolation of this station the meeting of the Deccan Telugu Association was most welcome. Mr. Unruh urges that an associate be sent to have charge of school work. Dr. Breed continues her valuable medical service. Mr. Cornelius Unruh, one of two new recruits—who, like Mr. Friesen, Mr. Unruh and Mr. Hubert, represent the Mennonite Brethren, whose work is conducted in cooperation with that of the Missionary Union—has made his home at Nalgonda while engaged in language study. Removal to Nalgonda

REPORT OF MR. UNRUH:

As Mr. and Mrs. Friesen had to leave India for Europe in March of last year, I took charge of the work in this important station, the center of the work carried on by the Mennonite Brethren of Russia. Mrs. Unruh and I had planned to go to Coonoor for a few months; but as the work we had taken over was new to us, we thought it best to stay in the station in order to get hold of things; and now we see that we acted wisely. The year 1904 has been a very busy one. Besides many trips to Jangaon, I have supervised the digging of the well and building of the compound wall at the new compound for the single ladies at Nalgonda. The new bungalow for the single ladies also added much to my work. All this has been done with joy and gratitude for the strength God gave me during this time. The touring, however, could not be done, as it otherwise might; yet some of this work has been done; and I hope to visit at least once all of our Christians in the Nalgonda as well as in the Jangaon field.

The pastor of the Nalgonda church, V. Prakasam, is doing good and faithful work and gets his whole support from this church. Sixty-eight were added to this church by baptism.

The annual Deccan Telugu Association, which was held in Nalgonda in November was a great blessing to the Nalgonda Church; it was also a great pleasure and a blessing to Mrs. Unruh and myself to have several of our Deccan missionaries with us at that time. As we are far from the railway, we do not often have the privilege of entertaining our fellow missionaries. Deccan Association

One of the greatest encouragements in our work, and a real source of joy has been the boarding school, although it has increased consid-

erably the burden of work for Mrs. Unruh. The attendance of the children in the school at the end of the year was forty boys and forty girls. Sixteen of the boys are church members, seven having been baptized during the year; and, of the girls, eighteen are church members, three having been baptized during the year. This year, however, we began with an attendance of 112 pupils; and we could have had twice as many more, if we had been able to receive them. Most of these children are orphans. For those not orphans, with a few exceptions, some fee must be paid by their parents or friends. Six teachers, all church members, have done good and faithful work. As we send some of our boys and girls to the Secunderabad school for higher education, we have raised the standard of teaching in our school to meet that of the Secunderabad school. The outlook for our boarding school is in one way very encouraging, as the teachers have taken up the work with new vigor from the beginning of this year. But, on the other hand, the outlook is a very discouraging one, as we have no guarantee that we shall have soon a lady missionary to take up this important work. We pray and hope that the woman's board in Boston will send us help.

A Helper Needed

KANIGIRI

Churches, 8; members, 4,055; added by baptism, 221

The Kanigiri field has a population of about 100,000, and an area of more than 1,000 square miles. The station is thirty miles from the nearest railway. There is a substantial mission bungalow erected under the direction of Mr. Brock in 1893. Not far from Kanigiri is a granite mountain from which quantities of building stone are quarried. There is no permanent church building as yet; but a good temporary structure was recently put up at a cost of about $100. The work here was developed in connection with that at Ongole before the subdivision of the field. Of late there have been most encouraging signs of an ingathering from the Sudras.

A TRULY notable interest among the Sudras is an inspiring feature of Mr. Brock's report. Gratifying progress has been made without schools or teachers. A visit of the missionary to a hitherto unfruitful section of the field was repaid by a large ingathering. Mr. Brock bears testimony to the faithfulness and zeal of his native co-laborers. The approach of famine casts a shadow over an otherwise encouraging year.

REPORT OF MR. BROCK:

Extensive Touring

Every day possible was spent on tour with good results. Mr. T. H. Narsiah, traveling secretary of the Telugu Baptist Home Mission Society, was a great help on one tour, as was also A. Benny who preached to the Yanadies, wherever he found them. We had a strong band of evangelists and preached in many new villages.

It is with sorrow that I report seventy-five villages without schools

or teacher: these villages show the bad effects of this lack. A Christian teacher, in each village in which Christians live, is my desire for my field. A number of lapsed schools have been revived and several new schools have been opened, making a total of 128 village schools. Grants from the government were larger in many village schools than during years past. An increasing number of Sudra children attend our schools. More and more I notice the respect of the caste people for our school teachers. Several new night schools have been opened and thirteen new school buildings have been put up at a cost to the mission of six rupees each. Eleven have been repaired. We now have forty-five school buildings. These buildings serve also for all church purposes. From our village schools we gratefully report the baptism of thirty pupils. The year has been comparatively free from sickness. The boys who attend the local government board school all passed their examinations, which was a great joy. The girls who attend our own girls' school, except three, passed all examinations in all subjects. Two boys and six girls were baptized. Many boys and girls from the villages desire to enter the boarding school.

Caste People Respect Teachers

A Christian Endeavor Society has been organized. The prayer meetings have been conducted weekly by the children. Our boarding school and orphanage are as one.

Again I am glad to report good things on behalf of the preachers, teachers and Bible women. Converts to the number of 221 have been baptized, of whom one half are from the heathen. Fifty of these are Madigas, fifty-two Malas and six Sudras; the others are from our Christian community. This I gladly acknowledge to be the result of the faithful labors of the native assistants. The Sudras baptized are three *reddies,* two shepherds and one *naidu,* who is a graduate of Madras Christian college. As last year, they came from different villages and have been believing for some time. The native assistants come in again for the honor of leading them into the light. Only one, an old man who was baptized in December, has had persecution: it has been trying; but he is firm in his faith. The most interesting feature among the Sudras has been the number who have come to have personal talks with me. About forty Sudras have come in this way to my bungalow, assuring me they are Christians, but they fear to come out. Several appointed days to come for baptism, but failed at the last moment. Many Sudras have given up idolatry. The best part of our work is the local home mission society. The one worker is Gandham Benny, and his work is in the hardest part of my field, among the mountains. Until this year, in this section, there were only a few Christians. During December last sixty were baptized. Benny is a tireless worker.

Marked Interest Among Sudras

The annual convention of the Telugus, held in July at Kanigiri, was a great success and a great help to the whole field. Dr. McLaurin's visit was a help also. Mr. M. Annaji Rao did much good work during two visits, and Mr. Subadar Samuel of Secunderbad aided us very much, especially among the caste people. The year, begun so well, ends with

great fear in all hearts as the awful specter of famine is again moving through the land.

KAVALI

Churches, 1; members, 508; added by baptism, 42

Another important center is Kavali, located on the railway some thirty-five miles north of Nellore. About 100,000 people are found in the surrounding district. As many of them suffer extreme poverty, the missionary carries on industrial work of various sorts for their benefit. The most successful industry is the preparation of palm-tree fiber, from which brooms and brushes are made; as many as 400 people at a time are employed. Among these the native preachers act as overseers, preaching evenings and Sundays. This helps to make the preachers also self-supporting.

THE work at Kavali has suffered serious loss in the death in November of Mrs. Bustard, a beloved sister and fellow worker. Mr. Bullard and the daughters have the sincere sympathy of all. Miss S. R. Bustard succeeds to her mother's work. Mr. Bullard's report notes a gain in church membership and progress in the development of simple industries. Plans have been perfected for the purchase of land and opening of an outstation at Bitragunta, an important railway center south of Kavali.

REPORT OF MR. BULLARD:

Death of Mrs. Bustard

The year has been one of unusual trial to the missionaries at Kavali. Mrs. Bustard, my sister, and fellow worker here for the last few years, was taken from us on the third of November after an illness of about three weeks. The funeral was largely attended by sympathizing friends from Nellore, Ramapatam, Allur and Bitragunter, as well as from the town of Kavali. She was buried in the Kavali mission cemetery, by the side of Miss Ritchie, our niece, who died in 1901, after a short stay with us as a volunteer missionary. Mrs. Bustard's work has been taken up by her daughter, Miss S. R. Bustard, who has been devoting her time to touring with the Bible women.

The church has made some progress during this year, the tenth of its existence; there were forty-two baptisms; eighteen more have been received since the new year began; thirteen others have joined by letter; the year closed with a membership of 508. Much attention was given to the development of industries; several permanent lines of work have been established, by which the church members can improve their circumstances, and the orphans in the orphanage may obtain profitable employment. The station sadly needs more laborers, more missionaries and more native workers.

KANDUKUR

Churches, 2; members, 812; added by baptism, 12

In the Nellore District, twenty miles southwest from Ongole, is the town of Kandukur, reached by cart road from the railway, nine and one half miles distant. The population numbers 8,000. On the mission compound of nine acres is the bungalow, built through funds contributed by the Baptist churches of Washington, D. C.

A Year of Faithful Effort

MR. BOGGESS reports a year of faithful effort on the part of the native workers, although statistics do not make a large showing. As heretofore, preachers and teachers have been encouraged to rely for support upon the Christian communities, rather than upon the mission. Miss La Barre continues her visitation among the secluded Mohammedan women. Many seem on the point of accepting Christ, but delay decision.

REPORT OF MR. BOGGESS:

If the work of the past year is to be judged by the statistics, the missionaries of Kandukur have made a poor showing. We have baptized fewer and excluded more than for many years; yet it would be difficult to find a year in our missionary life of ten years that has been so full of hard work.

We had a great sorrow this year, when one of our preachers, through the love of money, yielded to temptation and had to be excluded from the church. But the Lord had another man ready to take his place. One who is exceptionally well qualified felt called to come to this field, though he knew he would have no definite salary. His wife, too, shared in his self-sacrifice. Both are here now working faithfully, sometimes enduring privations, but growing in faith and power.

Two schools have been opened during the year by Christians. The teacher of one of these is especially faithful, and has succeeded in gathering under his instruction a few from the higher castes. In Kandukur town and in our village, where there are no Christian teachers, the Christian parents are sending their children to government schools. We are still praying that God will either put a Christian teacher in these schools or convert one of the present staff.

Work for Mohammedan Women

Miss La Barre continues her faithful work for the Mohammedan women. Almost every day, and sometimes twice a day, she goes out to visit them in their seclusion and gives them the Master's message. Even with impaired health she has kept at her work. None have been converted yet; but they surely will be "in due season." The Sunday school, which is Mrs. Boggess' especial sphere, is still prospering. Besides the many passages of Scripture taught, the scholars are learning the blessedness of giving. Their small but regular contributions form an increasingly important item in our receipts for evangelistic work. Through friendship formed by one of the Christian boys in the government school, one Mohammedan boy has become a regular scholar.

ATMAKUR

Churches, 1; members, 82; added by baptism, 13

Atmakur is the county seat, and the center of Christian influence for 100,000 people. The name means "village to a spirit," and tradition says that the hill upon which the mission bungalow is built, is the abode of spirits. Five acres or more on this hill are included in the mission compound, from which there is a beautiful view of the surrounding country. The people are occupied largely in agriculture, and at certain seasons of the year the verdure of the fields makes the country very beautiful. The Pennaar River flows through this district and to facilitate irrigation there is also a large reservoir three miles long and three quarters of a mile wide.

MUCH of Mr. Owen's time has been required to complete the necessary renovation and re-equipment of this long unoccupied station. Considerable touring, however, has been done by Miss Booker accompanied by the native preachers with their wives and Bible women. School work, to which Mrs. Owen gives large service, is prosperous; and Mr. Owen writes of special encouragement in the attendance of caste boys.

REPORT OF MR. OWEN:

Manifold Needs

Atmakur, so long without a shepherd, has had many needs: her three missionaries needed habitable quarters; they needed carts and bulls to carry them with their tents and camping kits about this roadless country; and then, with such outfits provided, they needed the wherewithal for their upkeep; unless we were to resign ourselves to weak and single-handed effort, our advent involved the engagement of native workers, who also needed houses and some of whom needed salaries, and are likely to need them so long as this famine threatens. Some progress has been made: the required building work is well on its way to completion; the bulls and carts are in the backyard and a small haystack is there also. These faithful animals have long since earned their own cost by work in connection with the building and on tour.

At the end of two months' touring my funds for that important line of work were overdrawn, and I devoted myself to building and station work. By the month of October we were obliged either to dismiss two of the preachers or else sell bulls and cart at great sacrifice and abandon the idea of touring again. The two men are searching other employment through a famine-threatened district. Our six preachers take turns in accompanying Miss Booker. These men, their wives and the Bible women share the hardships of camp life with her; the wives generally follow the gospel caravan from village to village and, without salary or allowance, help zealously in telling the good news.

Famine Threatened

Thirteen baptisms as against one of last year is ground for encouragement. Seven of the number baptized are pupils in the school. The school, started during the cheerful days of Mrs. Buchanan's visit, has retained all the enthusiasm with which she inspired the pupils and teachers. Mrs. Owen teaches five hours a day. Availing them-

selves of this advantage, six caste boys of the town have recently been admitted. They take their seats near their outcaste neighbors and so come under Bible instruction. Let it be noted that this is the first decided step taken by its own devotees that will surely in time seal the doom of the caste system in this place. Caste Boys at School

PODILI

Churches, 4; members, 3,349; added by baptism, 21

Another point which was constituted a separate station at the time of the division of the Ongole field was Podili, a town of 4,000 people, thirty miles west of Ongole. It is the center of a district of 60,000 population. The compound, which is a little west of the town, includes five acres of land with a substantial bungalow. A chapel and school buildings are greatly needed.

A REVIEW of the year inevitably takes color from the semi-famine which marks its close, yet substantial progress has been made in sapping the foundations of heathenism, in organization of churches and development of vigorous church life, and in the gain of strength and influence by Christians drawn largely from the lower class. Mr. Elmore's report is so representative of ideals and effort characteristic of the work as a whole, and so replete with incident, that more than the customary space is given it. No one can read it and fail to realize the significance and promise of the work that is being done by missionaries and native workers among the Telugu people.

REPORT OF MR. ELMORE:

We are closing the year under the shadow of semi-famine, so although the scarcity has seriously affected but the last two or three months of the year, it is hard to see the work of the year in its true light. During the entire year almost no rain has fallen, and grain costs nearly three times as much as a year ago. Our Christians are glad to earn four cents a day in good times, but have not learned to lay by any large amounts from such wages; hence, as there is almost no work now to be had, their condition is already serious.

The effect on our mission work is very quickly apparent. Our seventy-five workers nearly all live among their people in the villages. For support the Christians give much help; now they can give almost nothing; schools are badly broken up and government grants to teachers are poor; and there is nothing on the land except the taxes, which under the Venhatigiri Rajah never fail. The result is that the workers have almost nothing but their quarterly mission aid which is not intended to do more than supplement their incomes even in good times. Here rest self-support efforts for a few months at least. However, the setback will be but temporary. Good times and thankful hearts will again make it possible to take up the work anew. Pressure of Famine on Native Workers

The year has been a good one on the whole. One new church, uniting three villages, has been organized. The Christians all over the field are making progress in the management of their own affairs. At one place the observance of the Lord's Supper was temporarily suspended until an old feud was settled; and then all came and, after apologizing and making promises to the church, partook together as brethren. At another place a preacher and a teacher were refused the Lord's Supper because of a very ordinary quarrel. Their humiliation was almost painful to see. This was all done by the Christians themselves. We believe in putting all the responsibility possible on them, even though the temptation to act for them is often strong.

Healthful Church Discipline

In February the Podili church entertained the Central Association. About a hundred people were fed for three days. The work was entirely managed by the Christians, and would have done credit to an American entertaining church. The conditions are somewhat different, however. In the congratulatory speeches the delegates praised their entertainers because they had given them plenty of rice three times a day, and because sand had been put on the floor of the place in which they slept to make a soft bed.

In Podili our Christians are largely from among the heathen workmen, and now there is but one *ramaswami,* or village idol, left in any of their 100 villages. In one village recently the people enthusiastically destroyed their idol, although there is but one Christian in the place. One woman is being requested to become a *matangi,* or kind of priestess. At certain festivals she would be expected to work herself up into a frenzy, fill her mouth with water and spurt it over the people to secure them a kind of pardon or indulgence. She is an outcaste, but the highest castes would crowd around to be spurted on. This woman might have money and jewels if she would take this place, which was held by her ancestors; but she and her husband say they will die of starvation first. In one place the Christians joined with me in unearthing their last vestige of idolatry, practised by one family. In a little mound were buried in large numbers shells and little pots that would hold less than a teacupful: the people said the gods were supposed to dwell in them. In the mound I found a Chinese cash. I would be glad to know how it reached India.

Destroying Idols

There are about seventy-five workers on the Podili field; almost all of these reside and work in the villages. These workers come to the station once in three months for four days of Bible study, examination on assigned work, reports and discussion of their village work, examination and baptism of candidates, and other church business. The majority of these workers are teachers, who are also really pastors of their villages.

Training of Workers

Our forty-six village schools did well until the hard times came. We have children in the Ongole and Cumbum schools. Last year with many misgivings we entered boys in the Podili board school where only high caste people attend. This year, because of financial needs, and

through a kind offer from Mr. Newcomb, we took these boys out and sent them to Cumbum. We were much gratified when the Hindu teachers waited on us and asked us not only to continue to send these boys to their school, but to send more like them. Some of their high caste and Mohammedan schoolmates also seemed very sorry to have our Christian boys leave. We hope to enter more boys in this school later.

Christians Win Favor in Caste School

In addition to the usual methods of touring with a tent, I have undertaken something of an experiment, which is a success so far. I have gone out to villages, within eight or ten miles of the bungalow, to spend the day with the Sudras, visiting the others from their houses as headquarters. The Sudras are the farmers, and have houses and sheds where they can easily give shelter to me and the horse. At first I was very careful to go only where an invitation could be obtained, but now I cannot fill the invitations. I am coming to regard the tent as a hindrance, for when one sits down with these people in their houses and eats their food, as I am often invited to do, our hearts get closer, and we all talk more freely. It is too soon to speak confidently of this work, but at present it is very encouraging. We talk on all subjects, but only as an introduction to the one great theme; and they seem especially glad for talks on religion. Just now is a golden time to strike at idolatry.

Reaching Sudras at Home

In May a small cyclone unroofed some of our buildings, which took some time and expense to repair. This, however, gives work to our Christians, and affords us an opportunity for closer touch with them. It is interesting to see how quick many of them are to learn new work. A bright young man will soon be doing almost as good work as some Hindu whose ancestors have done that one work since the days of Tubalcain.

A great joy has been given to us in the coming into our home of a little boy on June 27. We have also been made to feel some of the limitations of an isolated station, especially when in December we made a journey of nineteen hours to reach medical assistance, scarcely daring to hope from hour to hour that our baby would reach the end of the journey alive. He has on the whole been strong, however, and his coming has been a great help to our influence.

A Great Joy

SATTANAPALLI

Churches, 5; members, 1,047; added by baptism, 3

Sattanapalli, with a population of about 3,000, is the principal town of the county of the same name in the Kistna District. The field has an area of about 700 square miles, one third of which is worked by the Lutheran Mission.

EXTENSIVE touring by Mr. Boggs over all sections of the field has revealed an attitude of unusual cordiality and appreciation on the part of all classes of people and has shown that similar visits in earlier years have not been without fruitage. While finding cause

for regret in the defection of some who, apparently from unworthy motives, professed conversion. Mr. Boggs writes that the work of the year, on the whole, gives reason for gratification and hopefulness. Miss Bishop renders efficient aid in work for women and in the Sunday school.

REPORT OF MR. BOGGS:

All Classes Attentive

Our visits to all sections of the field have been attended with the kindliest reception and most interested hearing by all classes of the people. Everywhere we have been greeted by large, appreciative and representative audiences. The good seed of the Kingdom has been sown in many places. Very many of the people acknowledge with readiness the superiority of the Christian religion and manifest an earnest desire to accept it, but are restrained by caste prejudices. Caste is surely one of the devil's masterpieces to keep men out of the Kingdom.

A Convert at Ninety Years

In one village which we visited some four years ago and concerning which we were not very sanguine, we found about twenty people who seemed quite in earnest in their desire to become Christians. One of them, the old grandfather of the palem, a man of upwards of ninety years of age, said that ever since our visit four years ago he had set his face toward Christianity and was done with the old superstitions. Our custom with the people from new villages is to receive them on probation by taking their names and removing the sacred lock of hair which distinguishes them as Hindus. When we suggested this, the old man said, "That will do for the others but what about me. How can you take off my hair?" I replied that I did not think that a difficult task, and asked him why he considered it so. He replied, "I have none, for I had it removed myself four years ago, just after your visit here." This to me was a refreshing experience indicating a measure of genuineness and vitality which we so rejoice over when we find it among these people.

Two old women applied on several occasions for baptism but the church saw fit to put them off from time to time. At last one day we pitched our tent in their village, and the old women came along with others to see us. They seemed so genuinely grieved because they had not been received, and gave such clear statements of their hope, that they were received at the next church meeting and baptized.

Disappointments

There have been causes for discouragement during the year, in the evident lack of life and sincerity and genuineness on the part of many. They have been disappointed in finding that Christianity did not fulfil their hope for temporal gain, to the measure and in the way they looked for; and their disappointment has wrought in them indifference, if not opposition. It is a time of testing and the dross will appear. But there have been many sources of joy and encouragement in the year's work, for which we thank God. Though able to report only three baptisms on this field during 1904, firmness and steadfast adherence to

the faith even in the face of opposition and persecution, on the part of some; a continuance in the way, on the part of others who are cut off from the privilege of regular instruction and guidance; and a desire on the part of others, who are brought more or less under regular, direct teaching, to know more and to adjust their lives more in accordance with what they learn from the Book — all greatly encourage us and inspire hope for a brighter future. Encouragements

MARKAPUR

Churches, 5; members, 3,899; added by baptism, 211

The Markapur field was originally a part of the Cumbum field, being given a missionary of its own in 1894. The district has suffered greatly in the famines that have visited India in recent years and the population decreased from nearly 100,000 to a little over 94,000 in the last decade. A large percentage of Christians is found on this field, and the high class Hindus and Brahmans have manifested a friendly disposition.

FAITHFUL preaching of the gospel through the year by preachers and teachers has resulted in large accessions, and many applicants for baptism still await the coming of the missionary. Mr. Marsh reports also marked success in the station school, supported by the woman's society, and records gain in self-support. He speaks most appreciatively of aid rendered by fellow missionaries at the quarterly meetings for workers. Famine again threatens the development of the village school work which has suffered so frequently and so severely from this cause in recent years.

REPORT OF MR. MARSH:

During 1904, 211 were baptized, and a large number who had lapsed into idolatry returned and were restored to membership. A large increase in the church membership, therefore, is reported, a revision of the church roll, which was made during the hot season, having shown a membership of 3,899, or about 1,100 more than was reported last year. In addition to the 211, who were baptized, nearly 100 have been enroled by the preachers for baptism; and it was not possible for me to tour in December, so these persons were not baptized. The preachers and village school teachers, five of whom are seminary men, have faithfully preached the gospel. Waiting for Baptism

The village schools have generally been doing good work. There are now twenty-seven village schools, or about three fourths the number we had before the famines of the last nine years wrought such havoc with our village school work. One school has been raised to the grade of upper primary, namely, the fourth standard is taught in it. The average of the qualifications of the village school teachers is higher than ever before. The station school, under the charge of Mrs. Marsh, has succeeded beyond our expectations as regards attendance and the results of the government inspection and examination. Progress of Schools

The station church, made up of the Christians within a radius of three miles of the mission compound, reached the point during the year at which the collections and contributions were more than enough to pay the salary of the pastor and meet other necessary expenses, and so I am reporting one church as fully self-supporting. Two other churches were without pastors or teachers during the year; and consequently these churches received no aid from mission funds, though I would hardly venture to report them as self-supporting.

Talks on Christian Giving

The interest and value of the quarterly meetings have been increased during the year by the presence and help of Rev. W. A. Stanton and Rev. W. L. Ferguson, D. D., who kindly responded to invitations to come and give series of addresses or Bible expositions. Mr. Stanton's able and convincing series of Bible expositions on Christian giving resulted in almost the whole force of mission workers gladly resolving henceforth to give to the Lord a tenth of their income. Dr. Ferguson's very helpful addresses gave us all a great spiritual uplift and increased our zeal for the salvation of the great number who are without the kingdom of God. This plan of having others come occasionally for a series of addresses or Bible expositions at the quarterly meetings has been very satisfactory and I would commend it to others.

The partial failure of the southwest monsoon and the total failure of the northeast monsoon make the year close in the shadow of impending famine. After so many years of scarcity and famine, it seemed that we might hope for a series of prosperous years at last; but this hope has not been realized; and we are looking forward to months of a very severe famine during 1905. Our only hope is that good rains next monsoon will soon end the distress now upon the people.

GURZALLA

Churches, 4; members, 1,873; added by baptism, 53

The Gurzalla field is a district lying between Markapur and the Kistna River, which in this upper course separates Madras Presidency from the Deccan. From the town of Gurzalla, it extends twenty-five miles in all directions except to the north, the river being only eleven miles away. The population of the field is 153,000.

THE report of Mr. Dussman bears evidence of earnest effort to solve the problems involved in securing healthful development of Christian life, among converts won from the ignorance and degradation of heathenism. Signs of progress are not wanting. Famine conditions are most serious in this district, requiring the importation

Severity of the Famine

of all grain that is used, an experience almost unknown even in the severe visitations of the past. These circumstances have interfered somewhat with plans for the promotion of self-support. Work among the caste people, in which Mrs. Dussman shares largely, is full of promise.

REPORT OF MR. DUSSMAN:

In our work we have two distinct lines, namely, the organization of our Christians into churches, which again involves making them useful and self-dependent, and the evangelization of the masses. The latter, we believe, can come fully only through the former; but we cannot wait until the Telugu Christians have reached a full development. We must prepare the way by spreading abroad the knowledge of Christianity. For this we know no better means than that of wayside preaching. No less than 133 days of the year have been spent in touring.

Ready to Become Churches

No new churches have been formed, although several clusters of villages have fulfilled all requirements for such organization. They have supported preaching service, observed the ordinances, disciplined the unruly and admonished sinners. We have hope that we will have more churches to report another year. Two of our four churches are served by one pastor. We hoped that they would be able to support him entirely; but owing to the increasing distress we had to come to their aid to some extent, although the larger share has been borne by them. The membership of these two churches extends over a territory about ten miles in length; but we trust that as habits of giving and the sense of stewardship develop, each church will have a pastor of its own and provide fully for his support. During May we held ten days of revival services at the Gurzalla church, the first effort of this kind made in this field. The result was ten conversions. I assisted the pastor in these meetings. The remaining church is the church at large, and includes all the Christians in the different villages not yet organized. These contribute something toward maintaining preaching services; but the desire to be self-supporting and a real interest in their own spiritual well-being are not as strong as we could wish. The additions to the churches throughout the whole field were fifty-three, a little below the average; but these additions indicate real life.

Revival Meetings at Gurzalla

There has been no special movement among the caste people, although they are favorably inclined and listen with respect to our message.

In our preaching we have used the magic lantern to great advantage. Many have seen and heard, often with much interest.

Work for Caste Women

Many homes of caste women have been visited by Mrs. Dussman and by one of the Bible women. A Sunday school is held every Sunday morning with an average attendance of fifty. It is very seldom that we fail to have some caste people at our regular service; a few of them attend quite regularly.

The new year begins with a cloud of distress and famine over us. The outlook is darker than we have ever before seen it since our coming here. As in former times of distress we trust that relief will be afforded for the need that is pressing upon us.

SURIAPETTA

Churches, 1; members, 590; added by baptism, 115

Suriapetta was the second station opened in the Deccan by workers sent to India by the Mennonites of Russia. It is thirty miles from Nalgonda and eighty-six from Secunderabad, with which it is connected by cart road. The Mohammedan authorities have placed many difficulties in the way of the work, for a long time preventing the missionary from securing land and then forbidding the erection of any building to be used for purposes of religious teaching. Land was finally secured and now a bungalow has been erected for the missionaries who have been living in a native house in the village.

A Home at Last

THE new bungalow so long desired by the missionary at Suriapetta, and for which provision was made a year ago, has been completed and affords most grateful shelter after the trying conditions of residence in a native dwelling. Mr. Hubert writes of encouraging spiritual results in connection with the village schools. Toward the close of the year Mr. Wiens, one of the new workers sent out this year by the Mennonite Brethren in Russia, was assigned to Suriapetta for study of the language.

REPORT OF MR. HUBERT:

The year 1904 has seen some forward movements at the Suriapetta station. After long years of struggle and patient waiting we are now occupying our new bungalow. While building this house I found that more than rupees is necessary to open a new station; much strength and patience are required.

Besides our regular Sunday services we have had weekly meetings. The prayer meeting on Wednesdays have been irregular, but the woman's prayer meetings have been kept up regularly by Mrs. Hubert. As we found that our Christians were very poor in singing, we have tried to help them in this respect. Our work has not been wholly in vain. Our preachers and teachers usually come monthly for special meetings, each reporting about his work during the month. Generally these meetings last four or five days and our workers are encouraged and helped spiritually as much as possible.

Meetings for the Workers

Sunday schools are maintained in connection with all of our village schools. Several of the children have received Jesus as their Saviour and joined the church by baptism.

Although my time was much occupied by the building work, I have traveled over all our field. The gospel was preached to all classes of people, and we are glad to say that on the whole it was welcomed. While on tour we worked not only among the heathen but among the Christians as well. The work among the backsliders has not been in vain, nor were we without the happiness of receiving a goodly number of believers into the fold. Mrs. Hubert has had the pleasure of treating many suffering ones, both at home and while upon our tours.

A few weeks ago, we had the pain of burying two of our sisters. The one was Mrs. Bergthold, who recently came from America as the

wife of a missionary. She came to visit us, but alas, died of smallpox. The other was Elisamah, the wife of one of our servants, who has been nearly seven years with us. Both were young women. We have been well all the year, so that work not a single day had to be stopped on account of sickness.

JANGAON

Churches, 1; members, 121; added by baptism, 5

The Jangaon field includes the larger part of three taluks, lying between Nalgonda and Hanamakonda and has a population of not far from 300,000. It is one of the fields in the Deccan occupied by the Mennonite Brethren of Russia. Thirty-five acres have been purchased for a mission compound, and all is ready for the erection of a mission house.

MR. UNRUH, although residing at Nalgonda, continues by means of occasional visits to give oversight to the work in this field. Funds are now available for a bungalow which will, doubtless, be erected on the land to which title has at last been secured, when Mr. Friesen's expected return to India shall release Mr. Unruh from responsibility at Nalgonda. The report rejoices over fruitage now beginning to appear at Bhonghir after years of missionary labor.

REPORT OF MR. UNRUH:

The land for a mission station is acquired and the permission to build a bungalow with the outhouses is in our hands. A dear friend of ours has given me a small gift to build a little house, in which I could live with my family during the time the bungalow was building. Although I had to remove to Nalgonda to care for the work Mr. Friesen was obliged to leave, I have still cared for the work in Jangaon. Many trips were made to this station last year. I had begun to build a well before I went to Nalgonda and I had to finish it; and now I can report that we have a fine mission well, which will be a great advantage when the station is permanently occupied. I have not toured in this field except that I have visited our Christians occasionally. My chief work the past year has been among the mission workers. Before this time some of the evangelists were afraid to go far away from the railway to open new stations; but now they ask me to give them permission to do this work; and they show a real desire to do God's work even if they have to undergo hardships.

Ready to Build

The Bhonghir village school is a real source of joy to me. The work is done most faithfully and with great success by Ruth, the wife of the evangelist at this station. The children have heathen parents and yet show a great desire to learn about Jesus. Their parents tell us that they refuse to worship their idols and to drink the toddy, "*kallu.*" We have worked so hard for over fifteen years at this place

Winning the Children

and now the seed that others have sown so faithfully is beginning to spring up; and what especially encourages us is that the work begins among the children.

GUDVAL

Churches, 1; members, 420; added by baptism, 8

Gudval, formerly a part of the extensive Palmur field, lies between Palmur and Kurnool, a little to the westward. The field comprises four taluks. Most of the territory is under the rule of the Gudval rajah, a Telugu prince subject to the nizam at Hyderabad. As in other parts of the Deccan, the people are largely Mohammedans. The population of the town is 30,000. Raichur, an important railway point and military cantonment in the western part of the field, has a population of 25,000.

Receiving Charge

IN July Mr. Huizinga received from Mr. Chute formal charge of this new field. The year has been given largely to touring with a view to gaining familiarity with the work in all sections. The report narrates certain peculiar experiences met with among a people unaccustomed to the presence of missionary or foreigner. Mr. Huizinga has suffered great inconvenience in being compelled to live at Palmur, fifty miles distant from his field; but funds are now available for land and bungalow, and effort will be made at once to secure an advantageous site.

REPORT OF MR. HUIZINGA:

During the year we have made four tours on the Gudval field: the first, in February, from Raichur to Gudval and back again. Their great annual festival was then being held at Gudval, and our preachers for many days preached almost continuously to large audiences. The gospel reached many thousands and these in turn doubtless carried it to many a distant village whence they had come.

A second tour was made in March: our objective point this time was a place called Tukseel, about seventy miles from where we started. We preached on the way in as many villages as we could reach. Like other missionaries doing a similar work, we found open doors for the gospel on every hand. Sometimes, however, the people are afraid of us; this is usually because false rumors have been spread, especially that we bring plague and famine and poison the water in the wells. Once I personally examined the water for drinking purposes, but to my disappointment I found every well polluted and dirty; the people noticed my going from well to well and concluded that I was poisoning their water; it caused a small panic among them. Such superstitions, however, soon pass away after a few visits from the missionary.

Suspected of Poisoning Wells

Nearly fifty children from Gudval field are in the Palmur boarding school. We have five village schools doing an indifferent work. Parents are unable to maintain their children, so that at the tender age of seven, most village children are forced to earn their own living.

Because of this, boarding schools have been established; yet these can benefit but few; and though solving the problem of providing native workers, they do not solve the greater problem of getting these workers distributed among the people on a self-supporting basis.

During the month of August we had our workers in for a course in Bible instruction, Mrs. Huizinga and I working with them for three hours each day. The results were very satisfactory.

In July Mr. Chute gave the field of Gudval into my charge. A list of 412 Christians was handed over to me, with four preachers, two teachers and two Bible women. We organized as a separate mission, now known as the Gudval Baptist Mission; seventy-five adult members were present; the following day seven more were baptized. It was a time for rejoicing: the people had for many years prayed for a missionary and now God had answered their prayers. Organization of the New Mission

We endeavored to secure a suitable piece of ground near Gudval for a mission compound; but have not yet fully succeeded in securing it. A good, influential friend in Gudval desires to give us some fifteen acres. He has filed a written application to the Nizam's Government for sanction to the transfer to us of this piece of ground. Without government sanction no European can hold land in the Nizam's Dominions. We need a bungalow on our mission field. At present no house is available. We live in a small rented house in Palmur, more than fifty miles from Gudval.

NANDYAL

Churches e 1; members, 210; added by baptism,—

The large Kurnool field of six taluks has been divided, three taluks being assigned to the new station, which is located at Nandyal. Nearly ten acres of land, near the railway station and within easy reach of the town, have been secured for a mission compound; it is expected that a mission house will be built the coming year.

MR. STENGER writes of first experiences at this new station. He has found it impossible, thus far, to secure even temporary residence at Nandyal; and is anticipating eagerly provision for a mission house. This happily is now made, and the work of construction, doubtless, will begin at an early date on the site already secured. Having completed his preliminary study of the language, Mr. Stenger looks forward with enthusiasm to service in this promising field.

REPORT OF MR. STENGER:

On the whole we feel that some advance has been made during the year. We have been making some progress in the language and in the equally difficult study of the people. As the statistics indicate, our 210 Christians are as yet unorganized, their names still being enroled in the Kurnool church book; but we hope soon to be able to establish local churches in a few central villages. In regard to the number of Beginnings in Study and Work

church buildings, stated in the report, one of the six is a substantial little stone chapel dedicated while Mr. Stanton and I were on tour in December; the others are the ordinary village schoolhouses or chapels. In three villages the people meet at the teacher's house, or the preacher's, as the case may be

Need for Preachers

Our great need is a larger number of consecrated workers: we have but three preachers. May the Lord of the harvests *call* some to help us.

DONAKONDA (DARSI)

Churches, 3; members, 3,907; added by baptism, 101

Donakonda is now the headquarters of what has been known as the Darsi field, which covers the Darsi Division and was set off from the great Ongole field ten years ago. Most of this time the field has been without a resident missionary. The change from Darsi, which is the seat of government for the division, to Donakonda was made in 1903, the latter town, being situated on the railway, promising to develop more rapidly and to be a better center for Christian work. The field, which is a long, narrow strip running east and west, is divided into three districts, Donakonda, Darsi and Polavaram, which will suggest natural lines of church organization. Land has now been secured and the work of building is in progress.

THE missionary throughout the year has resided at Darsi, the former center of this field of work. Since the securing of a freehold at Donakonda in November, considerable time has been spent at that point making ready for occupancy the new compound. Not a little touring has been done, however, among Christians and heathen. The report notes striking instances of the lingering power of the old superstitions over those almost persuaded to accept the gospel. Progress has been made in church organization, and school work prospers. The death of a dear little girl, the third loss of this nature sustained within a few years by Mr. and Mrs. Curtis, was a sore trial, bringing a new experience of the divine comfort.

REPORT OF MR. CURTIS:

Rapid or slow, alone or with a number of native preachers, among Christians or among heathen, mission touring has been full of incident, interest and, we trust, usefulness. The preachers of the central staff have toured almost constantly throughout the field, and their work, with that of other preachers and of our prudential committees who have toured a great deal, has been a help to the Christians not easy to estimate. Small parties in two villages succeeded in preventing the Christians from de-

Idol Shrines Destroyed

stroying little idol temples which had been built; but many an ancient one has been knocked down, no more to be a snare to the weak, the people themselves, joyfully if somewhat fearfully, always striking the first blows. In one place where we stayed two days we baptized a good number, but failed to destroy the *brahmamgari*, "religious shrine," built a number of years ago by an apostate Christian. The widow and grown son of this

man were almost persuaded; but the widow decided to keep the light burning in the shrine by her husband's grave; and the son is waiting for his mother's action. In the same village we found a small night school, faithfully taught, unknown to any of us, by a runaway Ongole school boy.

Held Back by a Heathen Mother

Among a crowd of Mala inquirers only one young man came to an apparent decision for Christ; his heathen mother came and dragged him away by force; we tried to encourage him, but I saw the fatal oriental indecision come over him at her vehemence; he broke away from her at last and, coming back to where we were still trying to talk, said, "By my mother's fault I am going to the hell you have been telling about"; nothing could set him right. At another place an elderly Sudra to whom I preached for a long time in his own house, came several miles with me, saying he believed; he afterwards became ill, and on his deathbed had the teacher and neighboring preachers pray with him; after his death, by his wife's request, these gave him Christian burial; the wife also professes faith.

The greater part of the year was passed in the temporary bungalow erected at Darsi last year. After eight months of effort a permanent site was secured at Donakonda, and on November 5, the freehold was paid for. Since then I have spent most of the time at this place, clearing jungle, trying for a well, building some shelters, collecting building material and planting trees. Mrs. Curtis has also spent much of the time there. Preaching service and Sunday school, both in English and in Telugu, night school for the coolies and our prosperous primary day school have made the camp much like a mission station from the first. The English service is held in the railway institute building. The Protestants seem appreciative, and we appreciate English speaking associations.

New Industries

The Darsi compound now has a good well, and gave us a small crop of grain. Utilizing our school-boy labor to grow trees is our chief aim here. Over fifty new trees were planted and all the old trees protected and cultivated. Three Christians are now fairly familiar with country tools. A boy binds books roughly on a press of our own invention, which we made from the log. The Christians dug our new well. We grow aloe fiber, prepare it, and make our own rope. We make school stools, tables and blackboards from the log. The results justify the small amount of attention and money bestowed.

Preparing for Church Organization

In three centers large meetings were held and the matter of organizing local churches was fully talked over. Deacons were selected by their brethren to serve the community on trial and to learn their duties preparatory to the organization of churches. The people seem much interested, not only here but in other places. At Donakonda regular services, the Lord's Supper and a chapel fund are preparatory features; organization should soon be effected; there will be upwards of 200 Christians available within four miles. The mission church which as yet embraces the entire field, and the Darsi local church have been active in matters of discipline throughout the year. The efficiency of church action as over against the action of the missionary has been fully demonstrated. The mission church,

having a small fund on hand, voted to employ a preacher-teacher and maintain work in one village. A significant tithing movement started during the latter part of the year, and forty-five of our leaders are pledged to this. Marriage reform has been steadily pushed. One man who violated the act in the marriage of his little daughter, and defied the church repeatedly, was expelled, and a complaint against him made in court; the trial has not yet come off.

Loss and Peril

We have enjoyed a measure of good health, aided thereto by a hot weather vacation at the hills. At Hanamakonda, September 6, 1904, in spite of skilful and loving care at the mission hospital, our dear baby, aged ten months, left us for a better land. Mrs. Curtis at Darsi and I at Donakonda, were mercifully delivered from large cobras, within easy striking distance. Greater than these have been the moral deliverances from evils known and unknown. We praise God, through whose grace alone we withstand or serve.

MADIRA

Churches, 3; members, 902; added by baptism, 380

Madira, the latest Telugu station, is a small town of 1,500 people in the most southern taluk of the Deccan. Though 100 miles from Hanamakonda it has been in the care of the missionaries at that station. The southern portion of the Hanamakonda field, comprising the Madira taluk and a section in the Kistna District, has now been set off as a separate field. Madira taluk alone has a population of 100,000, all living in very small villages. Christians, most of them immigrants from other parts of the Telugu field, are found in thirty-five villages, all but six of which are within fifteen miles of Madira. Madira is on the railway, thirty miles from Bezwada, an important town included in the new field.

A LARGE part of the year was spent by Mr. Kurtz in touring over what now becomes his new field. Effort was made particularly to discover the isolated Christians who had migrated to this region in considerable numbers, and to attach them to one of the three churches already established. While engaged in this work Mr. Kurtz has received nearly 400 new converts. It is planned to purchase a small native house at Madira for temporary occupancy, and to press vigorously the effort to secure land for a permanent site.

A Bungalow Assured

Funds are now provided for a bungalow which, doubtless, will be erected as soon as a compound is secured.

Report of Mr. Kurtz:

The work of the year began with touring near Hanamakonda. One trip was made northward some fifty miles to Peddapully, a large town of 6,000 people, the center of a very fertile country lying on the south bank of the Godanez River. This territory is entirely unevangelized; the opening of a new station here has been recommended by our conference.

For the remainder of the year my work has been in the southern section of the field, centering about Madira, 100 miles from Hanamakonda.

Madira is a small town of 1,100, a county seat; but so peculiarly situated that it is within ten miles of the boundaries of four other counties. Our members live in each of the five counties. It is very central for our work, as it is the nearest railway point for this section. A New Center of Work

This work is largely the result of the efforts of the native Christians themselves. The first convert walked 180 miles to Secunderabad to be baptized by Rev. W. W. Campbell; afterwards he took other converts there for the ordinance and also to Hanamakonda, when the railway was opened. For some years this field was cared for by the Canadian Baptist Mission, but in 1899 it was transferred to our Hanamakonda station. January 1, 1904, there were 372 members, over 200 converts having been baptized during the preceding three years.

A company of Baptists have been holding services in Bezwada for over a year; there are now 100 who have become permanent residents in the town besides at least fifty others who are only transients; these people have come from no less than thirteen of our mission stations, the majority of them being impelled by the continued famines; a church has been organized with thirty-seven members and eighteen have since joined by baptism. We expect a good many others to join by letter and experience. In the outlying villages within three miles of Bezwada there are nearly 100 Baptists. Bezwada is a growing city of 25,000 population with only one place of Protestant worship. Railways go from here in four directions and another line is soon to be constructed; it is also the head of the great Kistna irrigation works. The American and Canadian Baptist missionaries are passing through almost daily and the number of the native Christians is increasing rapidly. We think Bezwada ought to be occupied soon as a separate mission station. It is thirty-five miles from Madira, too far to be properly cared for by a missionary residing here. A New Church in a Strategic City

We have received during the year by baptism 380, by letter and experience 156. The present membership is 902. While Madira is the last station to be opened, in point of numbers it ranks as the fifteenth in the mission. Arrangements have been made for the purchase of nine acres of land for a compound, the money being furnished by native Christians in Vinukonda by the sale of land. I have been living for some time in a native house which was formerly a distillery and whiskey shop. We hope to acquire this site also, as it is a very desirable one for church and school purposes.

As soon as it was known that we intended to settle down permanently in Madira, great opposition was shown by the Mohammedan officials. With this exception the people everywhere have been most friendly. Invitations for a visit have been coming constantly from distant villages; but we have been unable as yet to respond to one half of them. After fifteen months' separation Mrs. Kurtz and our little daughter, Edith May, joined me in Madras, November 13. We are now living in a rented house in Hanamakonda, whence we are able to reach our field of work by a railway ride of eight hours. Mohammedan Opposition

MISSION IN SIAM

SIAM

THE kingdom of Siam is the one remaining country of southern Asia not under control of European powers. Its territory, occupying the central portion of the Indo-China peninsula, comprises the valleys of the Menam and Mekong rivers and numerous mountain chains converging in the north. The rivers are the principal avenues for the transportation of products, chief of which is rice. Only one third of the population, estimated at 5,000,000, is pure Siamese, the Laos, a kindred people whose home is in the northern part of the country, outnumbering them slightly. Chinese, Burmese—mainly from the southern province, Pegu,—Indians and other immigrants constitute an important element of the population; indeed, commercial and business interests generally are largely in the hands of the Chinese and Burmese. The Siamese are of genial and social nature but lack vigor and enterprise and are deficient in moral quality. The religion of the Siamese is Buddhism; the Laos in general are animists. The present king, an intelligent and public spirited ruler, is most hospitable to Western ideas.

MISSION IN SIAM

Churches, 2; members, 138; added by baptism, 23

Bangkok, the capital of Siam, is on the Menam River, about twenty miles from its mouth. It is the chief commercial center of the country and has a population of 400,000, nearly one half of whom are Chinese. The climate is intensely hot. The approach to the city is exceptionally beautiful, and some of the temples are very fine specimens of elaborate decoration. Many of the houses are built on rafts, and the traffic of the city is conducted largely on canals.

Historical

THIS mission has had a checkered history. It was the second field chosen by American Baptists, Burma alone having an earlier date of birth. The Siamese branch of the work dates from 1833; it had twenty-eight members in 1861. A noble monument to this work remains in the Siamese New Testament translated by Dr. J. T. Jones, acknowledged to be a classic in the language.

Work for the Chinese in Bangkok was providentially forced upon the mission at an early period, converts being received in 1835. This work proved a training school for work in southern China, the great body of Chinese in Bangkok being natives of that section of the empire. The two departments in Siam for a considerable time developed side by side, but Siamese work languished through the greater success of the other work, and, upon the opening of Swatow for foreign residence, in view of the greater opportunity afforded at that center and the limited number of available workers, the Chinese work at Bangkok relatively declined. Through these influences and because of deaths and failure of health, the work in Siam has not been allowed the development which it should have had. Work distinctively for the Siamese has not been maintained for many years but a most capable Siamese preacher is a member of one of our churches at Bangkok.

Present Conditions

This mission now has four churches—two for the Chinese and two for the Peguan or Mon people, a section of the Talain race of Burma. Since 1896 our work in Siam has been under the care of Dr. Adamsen, who is engaged also in independent work as a physician. The total membership is about 150. The Chinese mother church in Bangkok, known as the Watkok Church, has seventy members. Its chapel is in a district thickly populated by natives of the Swatow District in southern China, among whom it is doing an active work. Dr. Adamsen's familiarity with the Peguan language, as well as with that of Siam, has made his work particularly influential among this people. It is

plain that the appointment of a missionary, with understanding of the Chinese, is an urgent demand. Nearly one fifth of those using the dialect of the Swatow country are in Siam, and the tide is constant between the two countries. Rev. J. M. Foster, whose years of service at Swatow qualified him for the important work contemplated at Bangkok, has been designated to this work and is expected to go to Siam in the coming fall.

Influence Through Medical Work

Dr. Adamsen holds intimate relations with the government, which has honored him in many ways. The making of vaccine, now for the first time successfully accomplished in the country, is placed in his hands, and large sums are annually given by the king for the introduction of European medicines through his agency. The importance of this service is shown by the fact that in the year 1903 there were 10,000 deaths from smallpox in the kingdom. While thus serving the people, Dr. Adamsen has also given faithful care both to the valuable property owned by the Union at this center and to the general interests of its work. An associate, Dr. Braddock, in bearing testimony to the fidelity and efficiency of his work, adds: "Many times I have wished on Sabbath morning, when looking at the large congregation at the Watkok Chinese Baptist Church, listening so earnestly and attentively to the preaching of God's word, and in the afternoon at the Siamo-Peguan Mission inside the city wall, when listening to the fine singing of the girls of the nursing school—the only one in Siam—that I could transfer these scenes home bodily for the people to know what is being done in this hotbed of Buddhism."

MISSIONS IN CHINA

CHINA

THE vast empire of China has a population of 400,000,000 occupying more than 4,000,000 square miles. Its four divisions are Mongolia, Manchuria, Tibet and the Eighteen Provinces, which latter are commonly known as China. It has magnificent navigable river systems, lofty mountains, deep and fertile valleys and extensive plains. Its climate is varied and generally healthful, soil productive, water plentiful, products various and abundant. The main business is farming, in which indefatigable industry makes up for poor, antiquated tools and methods. Thus, in home resources, as well as in disposition, the Chinese have always been quite independent of foreign nations. They are proud of their country, customs and authentic history of 4,700 years. The government is paternal. Ancestral worship is universal; what is practically household slavery is the rule for woman; but there is no caste, human sacrifice or worship of vice. As to morals, the Chinese are Confucianists, as to religion, they are apathetic, pessimistic Buddhists in theory, and superstitious Taoists in outward rites.

WU KO BO BO WITH HER SON AND GRANDSON, CHINA

This old woman became a Christian at the age of seventy-two, and is a member of the church at Ningpo, East China. There is a joy in her face which could come from nothing but a heart at rest within. The chubby little grandson will never be taught to bow down at an idol shrine in that home.

MISSIONS IN CHINA

Churches, 111; members, 4,709; added by baptism, 714

OUR reports from China are rich in their revelation of tireless effort and unabated confidence. The task of spiritual subjugation of the vast empire is great, and the company, thus far addressing itself to this task, may well be thought insignificant by those disregardful of the divinely unique character of the force upon which they are relying. But each new year is marking notable gains for Christian work. It is in a transformed China the missionary works; and the end of the transformation is not yet. This great empire has receded for a little from its prominence in the world's attention, interest being diverted by the stirring incidents of the war between two other powers. But the new spirit in China has not slumbered or remained inactive. Its work appears in an upheaval in material and social conditions. The changes are of continental reach—railways thousands of miles long, a universal postoffice system, in well-nigh every city graded schools upon Western models, and, with these, arms and ammunition turned out by night and day, and the accumulation of vast war funds. It is a time of unrest, preceding a life as yet undetermined. The missionary believes that, for the interest alike of this nation and of the world, the Spirit of God must move upon the face of this unformed void.

The Great Awakening

The fact of largest interest to the constituency of a missionary society is that the present conditions are in a high degree favorable for Christian work. It is true that disturbances are not infrequent. Our reports, from both southern and western China, record instances of troubles of a grave character. Without question there is a disorderly element in the population which is antagonistic to the ideals represented by the missionary. Opposition undoubtedly will continue, and naturally will grow more intense, as the work of Christianity progresses and certain interests, notably the many industries connected with the idolatrous worship, are unfavorably affected. An interesting development appears just now in the new relation of China to Japan. An impression is fostered in some influential quarters that Japanese civilization is better for China than that of Christian nations; and the desire for new arts and new learning is diverted toward Japan. It is said that already some seventy teachers from Japan are employed in government schools. This developing rivalry

Opposing Forces

between Japan and the West, in meeting the wants of the new China, is an interesting feature of the present situation. Yet indications are not wanting that Japan is found to lack preparation for this work. Certainly, in some quarters, schools taught by Christian teachers are winning in the competition, not only as against Japanese teachers but against government schools in general. Our report from Suifu gives an instance of boys leaving the government school, in which tuition and board are free, to enter our station school, in which payment of fees is required, because the government school, while professing to teach Western knowledge, is conducted by teachers of superficial attainments. School work in China, as well as evangelistic work, tempts us by great inducements.

Marked Advance in Popular Favor

In general, marks of popular friendliness multiply in all sections of the country. Almost always with cordiality, and often with marked demonstrations of enthusiasm, the missionary's coming is greeted in strange localities. Calls for opening of preaching halls provided and supported by the people are received from all sides. It is true these calls, in not a few cases, represent interested motives, the applicants desiring to profit by the favor of the foreigner. In our own missions, fortunately, this peril is decreasing, in view of the stand strongly made against interference in law cases. This, while sometimes involving loss in public favor, is winning larger respect for our missions. The attitude of the people, in general, is fairly described in the language of one of our reports: "They are friendly and well disposed to the missionaries and some of them are seriously studying the gospel teaching."

A Strongly Developing Life

The direct results of the year's work have been large. Each of our four missions reports many accessions to church membership. Equally gratifying are results realized in the developing life of the churches. The standard of Christian giving is high, and in general a strong type of Christian character is developing. This has appeared notably in connection with the work of native associations. More than one of our reports speaks of this, dwelling with a deep gratification upon the earnestness, the moral dignity and the wisdom in discussion, shown in the work of these bodies. The important station of Kieh-yang, in South China, will be left in charge of a group of native leaders, in the absence of the missionary upon furlough. The confident expectation of our missionaries is vindicating itself that a native Christian body, of genuine moral and spiritual strength, is the result of their work in China. The churches are proving living organizations, rooted in a faith and love as real as any found in Western lands.

SOUTH CHINA

Churches, 83; members, 3,082; added by baptism, 350

THE mission has six stations, in one of which, Kiaying, work is carried on for the Hakkas, a highland people differing in dialect and character from the Hoklo people reached by the other stations. The work throughout the mission has been very prosperous. A new station is opened at Chowyang, formerly connected with the Swatow field. The mission rejoices in the generous gift made by Dr. Ashmore and his son, by which a noble equipment is promised for the work of theological instruction. The general school work is taking form. Unfortunately, the boys' school at the central compound, which it is designed to raise as quickly as possible to a grade corresponding with that of the Wayland Academy in the East China Mission, has waited long for the promised teacher. It is a satisfaction that this need is now to be met by the appointment of Mr. Capen for this important work.

Advance in Educational Work

THEOLOGICAL SEMINARY

Number of pupils, 70

Theological instruction for the South China Mission is conducted at Swatow. This school was organized by Dr. Ashmore who still continues as its official head.

THOUGH not having a staff of instructors set apart for distinctively theological work, the seminary has continued to render valued service in the training of students who have come, some for the full course of instruction, others for a briefer period. Dr. Partridge gives nearly his entire time to the seminary, conducting classes in the New Testament and in pastoral theology. Mr. Ashmore and Mr. Waters are withdrawn alternately for periods of three months from their field work, giving instruction, the former in the Old Testament, the latter in church history. Chinese teachers give efficient aid in more general branches. Dr. Partridge writes the general report, the others adding briefer notes.

Theological Instruction

REPORT OF DR. PARTRIDGE:

The school year of our theological school at Kakchieh begins on the first of October and continues till the thirty-first of May, with a recess of a few days in February at the time of the Chinese New Year.

The report for 1904 will therefore include the last five months of one school year, and the first three months of another. This makes the number of different students larger than it would be if the report included only one complete school year. We have had seventy students

during the year, their ages ranging from twenty years to sixty; and they came to us from seven of the nine districts which make up the prefecture of Tiechiu, which is our field of work. Our school offers its advantages not only to those who can take a four years' course, but also to those who can come for but a few months of study, that they may be more useful church members and may be able to give help at the Sunday services which they attend. This will account for the fact that while we have had seventy students, only seventeen of that number continued through the year in the regular course. The present faculty consists of the three missionaries who are permanently stationed at Kakchieh, and a native teacher, who has had many years of experience in teaching, and who gives his entire time to this school. Two other native teachers have given assistance a part of the time. Mr. Ashmore's department is that of Old Testament exegesis, Mr. Waters' that of church history, and my own that of pastoral theology and New Testament exegesis. The senior native teacher has given instruction in evidences of Christianity and in reading and writing Chinese. Instruction has been given by the junior native teacher in romanized Chinese and in singing. Several of the students have regularly conducted Sunday services at outstations, and selected bands have given one afternoon in the week to evangelistic work at the Swatow chapel. A prayer meeting, held on Friday evenings for the theological students and the pupils of the boys' school, has been maintained. A good spirit has been manifest throughout the year and we are encouraged to believe that some success has followed our endeavors to teach the students as to the true nature of the kingdom of God, and the character which should be maintained by those who profess to be members of that Kingdom. We are hampered in our work of teaching through lack of suitable buildings and helpful school appliances.

Students at the Seminary

Practical Work

Report of Mr. Ashmore, Jr.:

My work with the students has been in alternate periods of a month or six weeks, the other month or six weeks being left free for work among the country stations. During the early part of the year we went on with the Gospel of Matthew, begun in October of the year before. With the opening of the new fall term we made a beginning in the Old Testament. The class have also done something in the way of preparing sermon-plans for suggestion and criticism.

Report of Mr. Waters:

Four and a half months of the year have been devoted to teaching in the theological school, in periods alternating with Mr. Ashmore. In my department, that of biblical and post-biblical church history, I have sought to work out the tentative schedule adopted two years ago by the mission conference, thus meeting the new students in the historical study of the Acts and Epistles, and taking those, who had this work with me last year, on into ancient church history. Such themes as the preparation

of the world for Christianity; the great persecutions; the spread of the gospel in the Roman Empire; and, in general, the moral, spiritual and intellectual struggles of the early Church, seem more living, when studied with young Christian students in China than they did in the seminaries of a Christian land. Incidentally the preparation for this work has brought under my attention some of the historical works now available in Chinese, which constitute one portion of that growing Christian literature, whose scope would already amaze you at home. The wealth of Western learning is slowly but surely becoming accessible to the leaders of the new China. This literature, printed for the most part in the universal classical language in the form of tracts, books and periodicals, is taking larger and larger place in helping to accomplish God's great purposes for this empire.

A New Light on Church History

BOYS' BOARDING SCHOOL

Number of pupils, 74

This school, designed to provide higher education for boys from the several fields in the South China Mission, is one of a group of interests at Kakchieh, the mission compound of the Swatow field.

A BOYS' boarding school has been maintained at this station for a number of years. Mr. Ashmore, in addition to his many other labors, has had general supervision of this work, instruction being given by Chinese teachers. The appointment of a principal whose entire time should be given to the school, with a view to raising it to a higher grade and relating it closely to school work in the several stations, has long been desired. The choice of Mr. Capen now promises an early realization for these plans, with increasing provision of teachers for service at the stations and broader training for those taking up the seminary course.

A Principal Secured

SWATOW

Churches, 21; members, 834; added by baptism, 55

Swatow, a city of about 30,000 inhabitants, was one of the five ports of China opened to foreigners in 1842, as the result of the war with England. It is in the Kwangtung Province, from which region come the larger part of the Chinese who are found in America. The misson compound is at Kakchieh, a settlement across the bay which includes the consulates and a few foreign residents. Dr. Ashmore chose the site originally because land could not be secured at Swatow. It was then a desolate region, but by a generous expenditure of labor and skill it has been transformed into one of the finest mission compounds in the East. Here are hospital and school buildings, with residences for the missionaries; buildings for the theological seminary are soon to be erected. The chapel is in the native city across the bay.

HEAVY burdens have rested upon the workers at Swatow, apart from responsibilities in the seminary. These have been relieved somewhat by the opening of the new station at Chowyang,

Mr. Groesbeck taking some outstations of the Swatow field. Mr. Capen, who arrived in the fall, has devoted his time to study of the language here and at Chowchowfu, his letters showing an abounding hopefulness. Miss Weld will relieve Mrs. Partridge of the care of the girls' boarding school. Dr. Scott, returning to America after a long and faithful service, surrendered her medical work to Dr. Worley and Dr. Margaret Grant. Miss Sollman and Miss Hyde, the latter not now connected with the mission, have been engaged in work for Chinese women, in which Mrs. Waters, Mrs. Partridge and Mrs. Ashmore have shared. Special mention is made in the reports of the interesting work on a neighboring island, and of the forming of an association of native churches, which has brought to light latent qualities of self-reliance and leadership.

Changes in the Mission Staff

Report of Mr. Ashmore, Jr.:

The past year has been a very busy one, and yet how little there seems to be to show for it all, at the end. So much time has to be taken for attending to the odds and ends, especially in connection with the duties of mission treasurer. Things must be looked after, or some one will be subjected to inconvenience if not to loss.

In the country work I was relieved at the beginning of July of the larger part of the stations in the Chowyang field as well as of those in the Huilai District, which were at that time taken over by Mr. Groesbeck. Fourteen stations still remain in my care, and these have been visited, so far as possible, in the intervals between my teaching periods in the theological school. Three of these stations have had the whole time of a preacher; three others have had teachers of day schools, who have also done service on Sundays as preachers; one has had as regular Sunday supply one of our theological students; one group of three has had one preacher between them, with a school teacher and men from their own number to help out on the off Sundays; the rest have been supplied either by theological students or by one of their own number, or some one from a near-by station; but all have kept up the Sunday services. At one half of the stations there have been additions by baptism, thirty out of a membership, at the close of the year, of 388. We have exercised great care in the reception of applicants for baptism, especially in the matter of Sunday observance. We believe this to be an important matter, and many applicants have been asked to wait because we found that they failed in this particular. We have observed that laxness here always means weakness in the stations where it prevails. Near the close of the year one of our newest stations was threatened with serious complications with the Roman Catholics, and that through no fault of our own people; but through the good providence of God we were preserved, and the year closes with abundant occasion for gratitude to God for his great goodness.

Emphasis on Sunday Observance

The boys' boarding school, together with the country schools, are still waiting for the coming of the man who shall be able to devote to them

the time and attention that this important branch of our work demands and deserves. It is a matter of great regret that this need has not yet been supplied. Every year's delay means serious loss to our work. The work of Scripture translation, greatly though I regret it, has had to remain in abeyance. I gratefully rejoice in the return of my wife near the close of the year. Her coming has already greatly lightened the load and makes the new year look brighter.

Report of Mr. Waters:

Throughout the year there have been in my care twenty-five outstations, fourteen of which lie in my own field, eleven being held as *locum tenens* in Mr. Foster's name. In addition, I handed over to Mr. Groesbeck in July six other outstations to be attached to the newly established Chow-yang field.

A Large Task

With a field stretching nearly 100 miles from end to end, with stations varying greatly in conditions and demands, it has been utterly impossible to push evangelistic work in any such way as the need and our heart's desire would dictate.

Except during the months of teaching, when I could get away only for over Sunday, I have generally made trips of about ten days each for the visitation of churches and for evangelizing, touching on each trip from three to eight outstations and a score or more of villages. I have sought at such times to call together the native workers of the group of stations among which the trip lay, to give help and get help in evangelizing and for the hour of worship and Bible study in the evening. In evangelizing we have made special effort to preach and sell Christian literature at those towns where a market is held three days in every ten, and where the people come in hundreds from a distance of six miles in all directions; at such centers the message is always sure of a hearing.

Island Stations

During the year two visits have been made to the island of Namoa, twenty miles off the coast, where there are three outstations among a population of 30,000. During the October visit six candidates were baptized. Three were young men from Christian families; two were young men who had the testimony of others to reformed lives; one was a woman who has a blind mother and whose life is a struggle with poverty but who, radiant with Christian joy, walked ten miles over a mountain road which rises and falls 1,000 feet, to be examined and baptized.

The one feature of the year's work for which we feel the greatest gratitude is the association meeting held for two full days in October at Thowthaî, the central outstation in my own part of the field. For many months the need of such a gathering had pressed upon us; and when Mrs. Waters and I went to the place where it was to be held, and arriving a few hours before the opening session, saw the evidence of earnest and united effort on the part of the entertaining church, and found that already nearly every church was represented, with more to come, our hearts welled up with joy and grateful assurance that the blessing for which we had so earnestly prayed was at hand. The spirit of earnestness and Christian

Helpful Influence of Associational Meetings

fellowship, the quality of the speaking, mostly done by native workers, the moral dignity with which all the proceedings were carried on under the chairmanship of the senior ordained native preacher, were features that would have done credit to any similar gathering in America. Such occasions strengthen the Christian life of the individual members and of the churches, commend the gospel in the eyes of the intelligent heathen, who know nothing of such quiet and friendly gatherings, and reveal at once the fruition of past years of labor and the promise of years to come. Good results from this gathering have been unmistakably manifest, reacting on the several churches. In all the work of the year Mrs. Waters has been my constant helper.

REPORT OF DR. WORLEY:

I regret that Dr. Scott, instead of having to leave us last April, could not have remained several months longer, that I might have had a longer time than three months for study of the language before taking over the work, and that she might have seen it established in the new quarters. But that seemed impossible, and I found I must begin under conditions that were not ideal. One cannot do *well* both dispensary work and language study at the same time. I was the more willing to begin, however, since I knew Dr. Grant was soon to come and work with me; for she had acquired a good working knowledge of the language.

Medical Work

We have had charge of the work since April, and trust that we have not labored in vain. During the year we have received about 1,200 different individuals, over a third of whom became in-patients; and have recorded about 8,000 visits to the dispensary, including those of the girls, boys and theological students living on the compound. There have been about seventy-five operations, of which about a third have been performed under anæsthetics. As soon as I deem it wise to spare the time from language study, I expect to have regular days for dispensary work at Chowyang, a city of over 200,000 inhabitants, about ten miles inland.

Although during our very first year on the field Mrs. Worley and I have been called upon to mourn the loss of a beloved sister in the home land, yet we cannot but praise God that he has called us to such opportunities as there are here to minister to the unfortunate ones of a people in so great spiritual and physical need, and to lead them to the light of that truth that has meant so much to us. The Chinese are very appreciative of our service and we find in them many commendable traits. While they have also their faults, we are sure we shall love to labor for them, not only in spite of but because of these very weaknesses.

KIAYING

Churches, 7; members, 153; added by baptism, 6

Kiaying is an important city among the Hakkas, a people speaking a different dialect from that of the Swatow region. The Hakkas are above the average in intelligence and many literati are found among them. The school in

Kiaying is popular and will grow as rapidly as room can be provided for the pupils. Two new mission houses are being erected in a compound a little removed from the city; and a new chapel is now to replace the old one, which was ruined by the flood.

WORK for the Hakkas centers here. The failing health of Mrs. Warburton compelled her return to America early in the year, Mr. Warburton accompanying her. Mr. Whitman has struggled on alone in the face of many discouragements, such as a flood which destroyed the street chapel, peculiar trials in building operations, smallness of available means, and inability to give proper supervision to outstation work. It is not strange that the sense of the inadequacy of missionary strength and resources appears in his report. The silver lining revealed itself at the close of the year in the coming of Mr. and Mrs. Giffin, the completion of one of the mission houses and provision for a new chapel. The new year is entered upon with fresh hope and stronger faith. Additional reenforcements are needed for the Munkeuliang region, that one missionary may give himself specially to educational work, which is of marked importance among the Hakkas, a people of quick and vigorous intellect. Mr. Giffin adds, in a brief word, impressions of the work.

REPORT OF MR. WHITMAN:

At the beginning of the year our hearts were made glad because of the blessing of God on the work of the previous year, and because at last nothing stood between us and the privilege of living in China under bearable conditions, except the work of building houses on the land purchased some years before. The foundation of Mr. Warburton's house already was laid, and our house was soon to be mapped out upon the ground. It was a light thing to us then that we were building without contractors, architects or men skilled in the art of constructing houses for "barbarians." I thought also that I would be able to snatch considerable time from this work at Kiaying to carry on the evangelistic work at our widely separated stations, while Mr. Warburton would be none the less able to add to his rapidly acquired knowledge of the language by directing affairs at the compound. It was with no little sorrow to us all that Mr. and Mrs. Warburton returned early in March to the home land, Mrs. Warburton's health not permitting her to spend the rainy spring season in the damp shop at Kiaying. Thus Mrs. Whitman and I were again left alone on this great field.

Bright Hopes Dashed

In August a flood, the like of which had not been known in forty years, gradually climbed up the walls of our hired chapel above the point where the lime in the walls held the dirt together; and the whole roof and interior walls precipitated themselves into the water and left us without even this apology for a church home. The waters got into our shop during our absence and soaked all recognition out of the pictures and relics that helped us keep up remembrance of former days and kindred and friends in the home land. Later malaria took hold of

A Disastrous Flood

us from the dampness of the flood-soaked shop, and the heat and the stress of multiplied duties; and from worry, that parent of my gray hairs, I became as pessimistic as the preacher in Ecclesiastes and promised myself that I would not write a report this year at all.

What was there to report? A year of struggle with building operations, in which evangelistic work beyond the central station had to be neglected; a year of wrangle with sloth and covetousness on the part of the workmen, of deception and breaking of contracts on the part of timber and tile dealers, of haste, perspiration, keeping of accounts, teaching, preaching, exhorting, rebuking and sometimes the exhibition of bad temper on my part; a year in which the feeling that most everything vital to the development, permanence, power and dignity of the American Baptist Missionary Union's work amongst the Hakkas—provision for training of native workers and general equipment—was still wanting, burned its way into the soul of the writer; a year to apologize to one's self for trying to keep up evangelistic work over a distance of 190 miles without prospect of trained teacher, preacher or pastor to enter places opened, or train converts, for making dough and not baking bread, for cultivating blossoms and not attending to the raising of fruit. Under such conditions, even when freed from house building, how long will it take to make our labor in vain? "Now we live, if ye stand fast in the Lord," is as applicable to us and the Hakkas we care for in this twentieth century, as it was to Paul and the people of Thessalonica in the first century. That was my pessimism, and I had a suspicion that it was not wanted at the Rooms, hence the decision not to write a report. However, you have blue pencils and waste-paper baskets. Mr. and Mrs. Giffin have come, and, facing us all, stands the same One who stood before Peter centuries ago, asking us if we love him enough to feed his lambs, and we have to answer, "Lord, we will try and will leave everything else to thee." So my mind has changed and this report goes in.

Disheartening Needs

The Forward Look

Report of Mr. Giffin:

Having been on the field only two months, I have seen and done so little that I feel as though I had nothing to report. Mrs. Giffin and I are enjoying our work exceedingly. We find the people interesting and cordial; but we cannot help being impressed with their physical and spiritual suffering. Not a day passes in which instances do not multiply revealing a people burdened with sin and having no hope in themselves, or in their country or their religion. At present we occupy the shop formerly occupied by Mr. and Mrs. Warburton, but hope soon to move into the new house. Our chief concern is the study of the language; while engaged in this, we are seeking to gain an understanding of the people.

First Impressions

UNGKUNG

Churches, 18; members, 771; added by baptism, 107

Ungkung is forty-five miles up the coast from Swatow, in the adjoining district of Jaoping. It was opened as a regular station in 1892 and a flourishing church is to be found there today. At times great hostility to the foreigner has been manifested, and the Christians have suffered from persecution.

RESPONDING to the request for brief reports, Dr. Carlin writes in a unique vein of interesting and strange experiences. Peculiar conditions prevail at this station. Christian disciples have suffered horrible persecution at the hands of savage heathen, aggravated by the conduct of Roman Catholics. Extension in school work is provided for by a timely gift, which permitted the purchase of buildings and land, doubling the capacity of the compound. Encouraging advance has been made by the fifteen churches of this field in self-support. Mrs. Carlin shares sympathetically and actively in all phases of the work.

REPORT OF DR. CARLIN:

Missionaries are asked to make brief reports. Hence there is not space to tell of a year's work and experiences among lawless heathen, more lawless officials, and most lawless Roman Catholics, backed by French Jesuits, resorting to violence to promote their propaganda. There is no space to tell how by deed and connivance of this triune "abomination of desolation" our people have suffered seizures, beatings, robberies; how one was beaten to death by Roman Catholics for demanding payment of a debt; how another was seized and beaten by heathen for refusing to pay clan war expenses, hung up by the hair till almost dead, then swung up by a rope about his middle with his face besmeared with unmentionable filth till he could endure that no longer, then his ankles pinioned to a log in a buffalo stall by iron staples three quarters of an inch thick and six inches long where he sat or lay in the excrements of the buffalo four days and nights apparently hopelessly tugging -a picture for limners—at the enormous staples which with disheartening tenacity but slowly loosened, letting him escape at night with hardly sufficient strength and less sufficiency of mind, after six days of barbarous cruelty. There is no space to tell how a white boy was rescued after six years of most distressing slavery among heathen Chinese, as cruel, nay, savage, a people as desecrate the earth, who in the past fifty years, without cause, have murdered more missionaries and native Christians than all other savage and heathen countries combined. Nor is there space to tell how amidst anarchy and suffering our mission has flourished beyond precedent in its history; to tell that the 107 baptized grade higher than those of former years; to tell that the little school started two years ago has been augmented by three more, with a total of 142 pupils; nor to tell how heathen women and girls, having been induced to attend school to get work, studying half the day, have learned

Lawlessness and Persecution

Encouraging Progress

to read and have parted with idolatry. But we would like to tell of the permanent blessing some generous soul conferred by giving the money for the purchase of buildings and lots, by which the capacity of our compound was almost doubled just in time to meet the necessities of our schools and general meetings. Neither is there space to tell of the two stations opened in the year, nor of the writer's refusal to open more on account of the prevailing lawless condition of the country; nor to tell of our fifteen self-supporting churches, of the average contribution, apart from school fees, of four dollars per member, nor how in assisting to attain this figure thousands of miles were walked by Mrs. Carlin, her children and the writer, besides much travel in boats and chairs, visiting over 1,500 families in more than 300 towns.

CHOWCHOWFU

Churches, 6; members, 143; added by baptism, 17

Chowchowfu, on the Han River, thirty miles northwest of Swatow, has about 200,000 inhabitants. It is the prefectural city of an agricultural district that contains over 10,000,000 inhabitants.

IN the absence of Mr. Kemp, who returned to this country upon furlough early in the year, Mr. Groesbeck has given oversight to the work, residing during the latter months of the year at Chowchowfu. He is now obliged to leave in order to conduct building operations at Chowyang. Mr. Kemp looks forward to return to China in the fall. No word has been received from Mr. Groesbeck concerning this work, but Mr. Kemp writes briefly of activities before his departure on furlough, and of the meeting of the conference at Chowchowfu in March.

REPORT OF MR. KEMP:

We left our field April 18, 1904, for America. The previous months were spent itinerating and holding services at our preaching hall in the city. On January 17, six members took letters from the city church to open a place at the south gate. The building in which they worship together with furnishings and other necessary expenditures are provided for by contributions of the members. At the time of our leaving, they were having a good attendance at the services, which were conducted largely by the members.

Forming a New Church

The South China Conference was held in our home at Chowchowfu from March 9 to 11. It was well attended, seventeen missionaries out of twenty-two being present. We submitted a request for two additional workers for Chowchowfu, a lady missionary to work among the women and a missionary family. These requests were heartily endorsed by the conference. There is real need for these reenforcements.

KIEHYANG

Churches, 16; members, 862; added by baptism, 121

Twenty-five miles west of Swatow, on the river which flows into the Swatow Bay, is located the city of Kiehyang. It was long one of the most successful outstations of Swatow, and is now in turn itself the center of a large and growing work. A fine woman's hospital is about to be constructed.

DURING the year effort has been concentrated upon the development of churches and the cultivation of the capacity of native pastors and evangelists for independent work and leadership. A Chinese home missionary society is responsible for the work in a large section of the field. While Mrs. Speicher gives much attention to work for women, an earnest appeal is made that one of the woman's societies send an associate for this work. Dr. Bixby, assisted by Dr. Grant until the latter's removal to Swatow, has continued her ministrations to bodily suffering. Plans are practically matured and funds provided for the new hospital, for which gifts have been received by the Woman's Society of the West, most generous contributions having been received also from the Chinese. Mr. Speicher's report closes with a record of progress during his nine years of service on this field. He is now returning upon furlough, the work being left in charge of native leaders, who will have occasional aid from Mr. Ashmore.

A New Hospital

REPORT OF MR. SPEICHER:

We have given during the past year more attention to the development and deepening of spiritual life of the church members and adherents than to evangelistic work among the heathen. We have even refused to open several new places as gospel centers in order that we might be able to devote ourselves to the important work of church training. It has been a busy year's work and I trust profitable. Sometimes I have preached at three and once at four different outstations on a Sunday, rarely visiting less than two outstations on any Sunday.

The training and instruction of our preachers and evangelists have had our first consideration. All pastors, evangelists and school teachers have been under a course of Bible study, and every two months they have come to Kiehyang for class work. Six such institutes have been held at Kiehyang and one at Haifong city in the Weichow. The results must prove profitable to the entire work. Many, the greater number, of our preachers and evangelists, are young men, who have been called from their fields, work shops and stores to go and preach the gospel. The majority of them were able to study in the Bible school for a year or two only, and had scarcely attained the ability to give concentrated attention to a given subject, when the demand in our field for their evangelistic gifts called for their service. However, in spite of their limited training, they have a thorough knowledge of the

Training of Workers

truths of salvation. With them the word of God is a very practical book; on every page they find truths helpful in their struggle against the evils of idolatry and in overcoming the temptations that confront them daily.

During the past year two successful missionary conventions were held at Kiehyang, and a missionary rally of four days was held at Haifong city in the Weichow during the month of October, with the view of consolidating the new work in that district. At one of these gatherings the report of the treasurer of the native missionary society showed that the treasury was empty and that some of the evangelists were in need of money. Addresses were made, but before the last speaker finished, Cie A Sok, helper in the hospital, arose and promised fifty dollars, in order that the work of God in Weichow might not be hindered. When we consider that this man, who has no property of his own, gave over one third of his year's salary to this one cause, we are able to appreciate this noble offering to God's work.

Illustrating the Missionary Spirit

Another occasion for much gratification during the past year was furnished in the spirit of earnestness characterizing the deliberations of the native missionary society in dealing with the problems connected with their work in the Weichow. It must be kept in mind that the people in the Weichow are more turbulent and uncouth than the Kiehyang people. Problems hitherto almost unknown to our Kiehyang people were brought to the society's attention, the preachers and evangelists asking for instructions. It did the missionary good to see with what firmness and severity, yet with what biblical moderation, the instructions were given. These incidents show us plainly that our Chinese brethren have the necessary spiritual gifts to carry on their own church work. Our missionary society is calling out these gifts among our Christians.

Native Administration of Discipline

The growth of our work has been within the churches rather than without. One hundred and twenty-one persons have been baptized. The thirty-three churches and outstations have raised $4,420.82 for their church work and education, an average of $5.12 Mexican per church member. This is the best record yet attained. The native churches have paid eighty per cent. of the entire sum expended for work in this field during the past year, an advance of ten per cent. over the previous year.

Dr. Bixby has been busy throughout the year. Her self-denying service of mercy and love to the sick and distressed has brought relief to thousands. She reports for the past year's work as follows: number of in-patients, 1,010; number of out-patients, 2,798. It seems that the new building for women patients will soon be built. The Kiehyang churches and outstations are pledging contributions. The local church at Kiehyang pledged over $400 within thirty minutes on a certain Sunday last July. Another church pledged $100. The Kiehyang magistrate promised $200, and a friend, a rich native, with whom I transact all money matters, promised to give us $1,000.

Contributions for a New Hospital

We are now in our tenth year of continuous service at this station. It seems now that the time for furlough has come, however reluctant I may feel about it. Upon reviewing the progress of the work during the nine years of labor on this field I find that we have opened twenty-five outstations besides fifteen places of prayer. The gospel message has been carried to the border of the Cantonese-speaking villages and an outstation established, the most remote from Kiehyang, 135 miles distant. During these nine years twelve houses of worship have been built, and seven houses bought and renovated to fit them for meeting houses. A Buddhist temple and an ancestral hall were given to us, and both were made into houses of worship. This property is worth today more than $20,000, the Missionary Union giving barely $1,000 of the sum. From among the 1,300 adherents who applied for baptism during these nine years, 653 have been baptized. About twenty young men were led to become preachers, evangelists and schoolteachers. God has blessed our imperfect efforts; but still, when I consider how much must yet be done ere Christ reign in the hearts of the inhabitants of Kiehyang and the Weichow, it seems as though we have accomplsihed nothing: it is scarcely as a drop of water taken out of the vast ocean. What a tremendous struggle this is to plant the Church of God upon heathen soil: without the direct help of the Holy Spirit it would be an impossible task.

Nine Years of Labor

CHOWYANG

Churches, 15; members, 319; added by baptism, 44

This is the latest outpost in China to be held by our missionaries. It is a populous city of 300,000, the center of a district containing fully a million. The influence of French Jesuitism, of which Chowyang is a stronghold, makes it very difficult to gain rapid headway. Dreadful scourges have swept the uncleanly region in the past. A mission house will soon be ready for occupancy. Christian Koreans have contributed toward the support of a preacher in this region for several years.

NO report has been received from Mr. Groesbeck, who on his return to China was designated to this new field. He has given general oversight to the work in addition to caring for Chowchowfu. On the completion of the new house, for which funds have been provided, Mr. Groesbeck will be able to remove to Chowyang and prosecute the work with vigor.

New Station Occupied

EAST CHINA

Churches, 22; members, 1,073; added by baptism, 203

THE work of the East China Mission is conducted at five stations. The importance of opening new centers of work is strongly felt in view of the great distances separating the stations now occu-

pied. The mission has shared in the general prosperity of work in China. The developing school work is highly valued. The plan for union with the southern Baptists in higher educational work strongly enlists the interest of the mission.

Plan for Union

THEOLOGICAL SEMINARY

Number of pupils, 11

The theological school of the East China Mission, under the presidency of Dr. Jenkins, is located at Shaohsing.

DR. JENKINS has long carried on this work without missionary associates. It bears testimony to his devotion and to his many sacrifices. Response has at last been possible to his repeated appeals for aid, and at the beginning of the year Mr. White removed from Ningpo to be associated with Dr. Jenkins in the theological school. During the past year some assistance has been given by Dr. Frank Goddard. Dr. Jenkins writes of the needs of the school and of the work accomplished.

REPORT OF DR. JENKINS:

After some three years of earnest entreaty for a permanent missionary helper in the conduct of our theological school, Mr. White has been transferred from Ningpo to Shaohsing to be associated in seminary work. He arrived with his family in December; and will be prepared to take a place in the school as teacher early in January. This transfer, however advantageous to the interests of our school, greatly weakens the Ningpo mission force, and there are already strong indications that the object of the transfer will be but partially met, as Mr. White, in view of the return of Mr. Bousfield and family to America in consequence of ill health, will be expected to superintend the evangelistic work of the Shaohsing District. Under such circumstances a call for reenforcements for Shaohsing seems imperative. The coming of Frank W. Goddard, M. D., last year to join our mission has greatly encouraged us, for in addition to affording assistance in bodily ailments among the foreign and native communities, he is preparing to meet the seminary pupils for instruction in hygiene one hour weekly, from the opening of the new term March next.

Seminary Staff Strengthened

While the force of instructors in the seminary is increased by the coming of Mr. White and Dr. Goddard, we are cramped for room for married students. More than one half of the men who would pursue the four years' course have families. It is desirable these families reside in the seminary compound, where they can enjoy constant Christian watchcare, and the wives and older children be taught to read the Scriptures and Christian books; while the men can, without fear of being called away by family cares, pursue their studies uninterruptedly.

Our school has suffered a sad shock in the going astray of a native teacher, who was found guilty of such grave wrong as exposed him to arrest and imprisonment. This closed his connection with the school. Being unable to fill at once the place from among our Christian helpers, I am at present doing double duty, teaching six hours daily. Loss of a Teacher

The present school year opened with ten pupils: five from Ningpo, four from Kinhwa and one from Dipu, the latter representing the native home mission church; two other pupils, one from Huchow, and one from Shacksing, joined us late; but we close the year with eleven in attendance. We expect to graduate four men the coming June, after completing the full four years' course.

WAYLAND ACADEMY

Number of pupils, 87

Wayland Academy, an institution doing excellent work of high school grade, is located at Hangchow in charge of Mr. Sweet.

THIS school is rapidly making a place for itself in the educational system of the mission. In increasing measure it will furnish teachers for the station and village schools, its work being supplemented soon by the work of the projected union college. The new buildings completed last year have proved invaluable. Mr. Sweet writes of excellent work done by pupils and of service rendered by former students. Mr. Millard is associated with Mr. Sweet in the work of instruction and, having now completed the required course of language study, will be able to render increasing aid.

REPORT OF MR. SWEET:

About a hundred different pupils have been in attendance at the academy during the year, the largest daily attendance being eighty-seven. Good work has been done by classes in zoology, physics, arithmetic, grammar and physical geography. Some pupils have reached a standing little short of the highest excellence. Only two or three classes had averages below seventy per cent.

It is our custom to place the pupils with the highest average in the back row. The boy in the first seat had an average in seven branches, including calisthenics, Sunday school lessons and essays, of ninety-eight per cent. Last year he wrote in the state examination and received his first degree. The second seat is occupied by the son of one of the former secretaries of the Chinese legation at Washington; his average is ninety-five: he hopes to finish his education in America. The third man, with an average of ninety-three per cent., is an Episcopalian: he hopes to finish his education in Japan. The fourth man averages ninety-three; he is the son of an official here in the city. The fifth is a China Inland Mission boy, who will teach in one of their schools High Grades Maintained by Pupils

next year. The sixth is a Baptist boy with ninety-two per cent.; and the seventh, eighth and ninth are also Baptist boys, their records being respectively ninety-two, ninety-one and ninety per cent. The last named boy comes from the Ningpo boarding school. This enumeration may give an idea of the composition of the school.

This year the work of the school becomes useful to the general work of the mission at Hangchow. Two of the teachers have been trained in the school. Our work at the foreign settlement will be in charge of another pupil; and still another pupil may be engaged at another station. The schools at Dongsi and Huchow are in the hands of Wayland pupils.

Work of Former Pupils

NINGPO

Churches, 7; members, 570; added by baptism, 87

Ningpo is the oldest station of the Missionary Union in China. The work in South China was begun at Hongkong somewhat earlier, but Swatow was not adopted as a base of operations until some time after Ningpo had been occupied. It is located in the Chekiang Province, at the confluence of two rivers, and like all Chinese cities of importance, is surrounded by a wall some twenty feet in height and ten to eighteen feet in thickness. An ancient pagoda is one of the objects which attracts special attention. It is a seven-storied tower, 150 feet high, and was built some 1,100 years ago. The panoramic view obtained from the top of this pagoda reveals a city swarming with life, numerous temples on every hand, a few Christian churches, and an encircling plain, dotted with villages and hamlets and intersected by numerous canals, and stretching away fifteen or twenty miles to the hills. The homes of the missionaries, the boarding schools and hospitals are outside the city walls, and the chapels are located at various strategic points within and without.

AN uneventful, yet encouraging, year is the report from the parent station of the East China Mission. Dr. Goddard writes of general activities and progress, Dr. Grant of medical work, Mr. White more particularly of the boys' school, and Mr. Jones of opportunities for service that have come to him during his first year upon the field. The purpose to enter the ministry, expressed by a number in the boys' school, gives peculiar gratification. The care of this school, since Mr. White's removal to Shaohsing, devolves upon Mr. Jones. Dr. Grant rejoices in the completion of a new hospital erected entirely from receipts for medical services on the field. By the marriage of Miss Corbin to Dr. Goddard, the Woman's Society of the West loses a most efficient worker. Doubtless, however, she will continue her supervision of the flourishing girls' school. Miss Goddard and Miss Elgie, the latter struggling nobly against failing health, carry on work among women in the city and at the outstations.

Incidents of the Year

REPORT OF DR. GODDARD:

The men's class, held for three weeks in February, was attended by thirteen recent converts and promising inquirers, who have since joined the church. They were taught to read the Romanized colloquial, and were given a course in the parables of our Lord, and in our articles of

faith. The boys' boarding school, under the care of Mr. and Mrs. White, has made good progress in the regular curriculum of studies. A number of the boys have been baptized; and, to our great joy, several have expressed a desire to prepare for the ministry. Boys Desire to Become Preachers

Evening services were held in the city church through July and up to the middle of August. The attendance was smaller than in some previous years, but the interest and attention were very gratifying. We look for good results from these meetings. During the rest of the year, the church has been open afternoons for street preaching, with smaller and more changing congregations. The outstations have been well worked by the native preachers in charge, and have been visited by me five or six times during the year. The number of baptisms reported is somewhat less than last year, but we have every reason for thankfulness at the progress made and the good spirit manifested generally among the churches. City and Outstations

The removal of Mr. White, in December, to assist in the theological school at Shaohsing, leaves the evangelistic work of this station and the care of the outstations wholly with me, until Mr. Jones is prepared to take up a portion of it. It is to be hoped that in the future, when changes become necessary, they may be made from other parts of the field. Dr. Grant is rendering invaluable aid to our work by his medical services, which are in such demand that he has neither time nor strength for general evangelistic work.

The girls' school, under the efficient instruction of Miss Corbin, is fully up to the standard of former years. Its work is sadly cramped in the present quarters, the old schoolhouse for the boys. We hope before long to build larger quarters for this school. Miss Elgie and Miss Goddard have worked among the women of the city and in the outstations as health and opportunities permitted. A women's class has been held by Miss Goddard the last two months of the year, similar in character and scope to the men's class held at the beginning of the year, but continuing longer in session. These classes have been very helpful.

Report of Dr. Grant:

The past year has been a quiet one as regards serious epidemics and disturbances among the Chinese. The farmers had an exceptionally good year. On account of the illness of my dear wife, I was absent from my field for one month. Dr. F. W. Goddard kindly took charge of the work for a time, so that I was enabled to take Mrs. Grant to Chefoo.

The past year has seen the realization of the hopes and prayers of many years in the erection of a good hospital plant. The new building holds thirty-two beds and cost $2,500. This money has been received by me for professional attendance on the imperial customs, the English consulate and others of this port. Including the woman's ward, we now accommodate forty-four in-patients. I think that is large enough for one person to look after, especially as I do not want all my time taken up New Hospital Completed

with purely medical work. During the past eleven months, I have made 1,560 calls on foreigners—479 on Chinese, and attended 2,324 dispensary patients.

Most of the homes visited were in Ningpo and the immediate vicinity, while a few involved journeys of from eight to ten miles out of town. I have refused no calls, though sometimes so tired that I would sleep in a chair as the men carried me along. Many of the calls were in the homes of the higher classes; and in some of these I was able to spend some time explaining the gospel. We have had more cases of opium poisoning and of serious confinement than in any previous year. The latter are especially sad as they mean so much suffering. These cases offer unequaled opportunities for preaching the gospel, not so much at the time, perhaps, as afterwards.

Access to the Home

Each Sunday, unless prevented by urgent medical work, I have gone to Waendeo, a factory town where we have a small chapel. Having our dispensary in our dwelling house has given Mrs. Grant good opportunity to talk to some of the women. All surgical operations, with the exception of four, have been minor ones. Within two months, I hope once more to be devoting myself entirely to work among the Chinese.

Report of Mr. White:

The last year has been spent in three different forms of work, country work, boys' school work and study. The early part of the year, Mrs. White spent all of her time in the boys' boarding school, while I devoted myself to country work. Because of continued illness far too little was done. Nevertheless I hope that something has been accomplished: that the churches are more free from unworthy members; that the preachers live purer lives, and know better how to do their work; and that the Christians know the Scriptures better and are better able to preach the gospel to their brethren.

There have been many baptisms. All the churches have advanced in self-support. One church has raised more than $100 to enlarge its chapel. Because of lack of funds our most promising church is still without a chapel, the best meeting place that can be rented being a small room open on one side to the weather and used during the week for other purposes.

Since we were to leave Ningpo so soon I felt that I must do all that I could during the autumn for our boys' boarding school. No work in our East China Mission so well repays effort. During the year eleven boys were baptized. Eighty per cent. of the boys are either Christians or from Christian families, and now almost half a score expect to be preachers. For many years Dr. and Mrs. Goddard did much for the school, with the result that more than half of the preachers in our East China Mission came from it. The outlook is exceedingly bright, if the work is followed up. We are fully trusting that God will send a man this year to give his whole time to this most needful and promising work.

Importance of Boys' School

All the year I have been continuing my study of the language, and

the last few months have been preparing for work in the seminary. Now, after various amusing vicissitudes, we are here and work is fairly begun.

REPORT OF MR. JONES:

The past year has been full of joy and encouragement. As I write my first annual report, I am deeply grateful to our Master for calling us to be his ambassadors, and am grateful also to the members of the churches who made our coming possible. Our blessings have been many, not the least being the coming of our little son, Walter Smalley Jones.

The study of the language has been my principal work, and has been extremely slow. Owing to the severe climate and the poor health of Mrs. Jones, my work was materially interrupted, during the spring and summer. I have been able to help somewhat with the school work. Our boys' boarding school is one of the important factors in the work. To this school we must look for our future preachers and teachers. There was never in the history of our station a time when the need for competent, well-trained, consecrated young men was as great as it is at present. Last spring I had a class of bright boys studying in English the Gospel of Mark. So eager were these boys to study the English Bible that they petitioned the native teacher to continue the work which I had to leave unfinished. I also had a class in English geography. This winter I give half a day each week to examining the work in English, Dr. Goddard also giving a half-day. We sincerely hope that the Union will soon send a man who will devote all of his time to this school. Work in Boys' School

SHAOHSING

Churches, 5; members, 87; added by baptism, 30

Shaohsing is a large city of 450,000, located on the south side of Hangchow Bay, 100 miles west of Ningpo. The surrounding country is a low and fertile plain, intersected by countless canals and dotted by a few lakes. Among the 2,000,000 inhabitants of the region little mission work is done except by the representatives of the Union. The biblical training school is located here. The chief industries at Shaohsing are the making of wine and spirit money, both of which are great hindrances to the progress of the gospel.

MR. BOUSFIELD, yielding at last to broken health, has been compelled to take a furlough. His regret is keen at being obliged to leave in this time of remarkable opportunity. He reports growth in spiritual life and in Christian giving on the part of the converts and increasing friendliness among the people of all classes. Dr. Frank Goddard, while renewing his acquaintance with the language, has refrained from medical work as far as possible. Some cases, however, have been forced upon him, one of which, noted in his report, illustrates the peculiar difficulties attending the attempt to introduce the most ordinary hygienic measures. Miss Austin and Miss Huntoon have spent the year in language study, the first plan- Among the Workers

ning for evangelistic work among women, the second for work in the girls' school. Devout gratitude is felt for the recovery of Miss Huntoon from a severe attack of smallpox in the summer.

REPORT OF MR. BOUSFIELD:

The year has passed, for ourselves the darkest we have yet known, but for the work the brightest. The last eight months of the year have been seemingly lost because of recurring spells of fever and its attendant weakness. But we are glad to say that though we ourselves have been laid aside, the Holy Spirit has been doing that which no human power could achieve; it is this that we rejoice to report.

On all sides the work has grown. There has been longing and prayer for the Spirit's power among our Chinese brethren, and that prayer has been answered. We have more than doubled our highest record of baptisms, and more than trebled our highest record of contributions. We have established three new churches, and the work is spreading all over the plain. Much advance has been made that statistics cannot show: for instance, one powerful and wealthy country gentleman, who is a true Christian, but has more than one wife, and therefore has not been baptized, has established, at the cost of more than $1,000 to himself and of $3,000 by other subscriptions, a large school where some 300 or 400 boys are taught; it has been done imperfectly it is true, but still taught of the one true God and their duty to him; moreover, at great expense and at the cost of greater obloquy, he petitioned the prefect to stop an idolatrous festival, which was annually the occasion of gambling, drunkenness, and often riot; and it has been stopped forever. Everywhere there is nothing but encouragement and opportunity. Among the rich there are many secret believers, who though they are not yet willing to confess Christ openly, are glad to do all they can to help us, short of an open confession. Among the poor we meet with nothing but friendliness and respect.

A Notable Sign of New Life

In answer to many prayers the Lord sent us a competent teacher for the boy's day school in the city; and the school has done good work, although deprived of all the help your missionary was accustomed to give.

Now with our faces turned homeward, we think of all we have left behind with great joy; yet we are saddened by the thought that just now, when the opportunities are so great, and when these converts recently gathered in, and the still greater number of true seekers after the truth that fill all of our chapels and meeting houses, need special instruction and guidance and help, the work should have to be left. We have found it to be a work heavy enough for two men giving all their time; and now it has to be left to overburden those who have all they can do in their own spheres. Of all the consecrated young men in America, are there not some on whom the Lord would depend for his cause here?

Golden Opportunities

REPORT OF DR. F. W. GODDARD:

During the past year, my first in the service, in addition to the usual tussle with the language, I have been able to render medical service to a

number of missionaries. The occurrence, within a year, of a case of articular rheumatism and one of malaria, both with tedious convalescence; two cases of typhoid fever and one of confluent smallpox; besides several minor troubles, all among our small foreign community of only seventeen, illustrate the wisdom and importance of providing for medical attendance in each main station. Emphasis is given to this by the necessity compelling Miss Minniss to leave her own station and make a temporary home in Shaohsing since last September in order to receive greatly needed care.

Acting on the advice of older missionaries, I have refrained from seeking patients among the Chinese, but some calls it is impossible to refuse. I may mention one, the latest case, a little baby whose feet, through sheer carelessness, had been badly burned on a footstove. (This is a very common accident.) I cared for the burns, applied a suitable dressing and bandage, and told the grandmother when to return, charging her not to remove the dressings meantime. At the second visit, instead of the cure I had expected, I found the feet in wretched condition, wrapped in dirty non-absorbent cotton, which was tied on with a pitiful remnant of my bandage. My limited vocabulary was used with vigor, I assure you, and was reenforced by Mrs. Bousfield, who chanced to come along. However, since the child was not to blame, I repaired damages as best I could, and in renewing my instructions threatened to have no more to do with the case, if the dressings did not come back intact. With fear and trembling I met them the third time. Again, the abbreviated bandage, again the filthy cotton, and within—what a sight: the entire sole and half of the dorsum of the foot denuded of skin and reeking with uncleanness, in which I detected signs of a certain kind of worm used as medicine. Do you wonder that I had to go outside for awhile to cool off, or that I told the woman I wished they were her feet so that I might send her back as she had come? But this time my anger was effective and finally, a few days ago, I had the pleasure of seeing both feet perfectly healed. The case is typical, and illustrates the futility of attempting to care for serious cases in the homes or even in a dispensary, at least so long as the present ignorance of medicine and distrust of foreign methods prevails. A hospital is a necessity; may we not have long to wait.

A Sample Case

Need for a Hospital

KINHWA

Churches, 5; members, 197; added by baptism, 37

The city of Kinhwa is in Chekiang Province, about seventy-five miles southwest of Hangchow. The population is about 50,000. Business is prosperous, but moral standards are low. The work was carried on here a number of years by Rev. J. S. Adams, who later established our mission at Hanyang, Central China.

THE perils of popular favor are illustrated in the report of Mr. Holmes. Peculiar care has been necessary in the examination of candidates for baptism to ensure sincerity of motive. The year has been one of peace and prosperity in the Christian community, in

spite of the agitation of so-called patriotic societies. The destruction by fire of one of the outstation chapels is a severe loss to the mission.

Weakened Forces

The serious illness of Miss Minniss, and the return of Miss Relyea with her to America, deprives both boys' and girls' schools of their efficient heads—a loss the more keenly felt because of the death of Miss Yeh, a talented Chinese teacher. Mr. Keen, having completed the required language course, has assumed charge of the boys' school, the girls' school being closed for the time. Miss Righter continues her work of visitation among the women in various parts of the field.

Report of Mr. Holmes:

Notwithstanding threatening dangers, the year 1904 has been one of peace and prosperity among the churches. There have been added by baptism thirty-seven members. My own efforts have been directed toward the strengthening of the churches and planning for the opening of new stations in needy districts. During the past summer a superannuated colporteur, above seventy years old, worked energetically in the villages near his home to bring together in one place the inquirers who had come as the result of his selling Scriptures in former years. At their own expense they opened a chapel at Langhsiasi, and are holding services there regularly. Of the seven baptized into the Litanghsia church last fall, three were from that place. No section of Kinhwa is more needy than the district toward the east, where there are very few Christians and almost no inquirers. Lately Mr. Keen and I visited Haoshuen, a large town about fifteen miles east of Kinhwa, with a view of opening a chapel there in the spring. The people seemed pleased to see us, and several offered to rent or sell us houses suitable for chapels. We would like to begin work in that place, that where sin abounds grace may much more abound. Many of the robbers about Kinhwa seem to come from that vicinity: indeed there is a class of idlers there known as people who live by the knife (ch'ih tao fan, literally, "eat-knife-rice"), who are a terror to people having money. The officials warn us to be careful in traveling about that district. These outlaws were especially active just after the riots of 1900.

Efforts of an Aged Colporteur

During most of the year Christianity and Christians have been in favor with the people, insomuch that we have had to be specially guarded in receiving candidates for baptism. The great majority of those asking to join our churches are not even examined, and of those examined, not more than half are received. We have to be careful even in distributing Scriptures, because there are those who are glad to get a Bible or tract to prove that they belong to the foreign religion. They use the influence of the church to escape justice or to terrorize their enemies.

Dangers of Popularity

Early in the year we distributed many calendars, which the people posted up in their houses. But in the vicinity of the Litanghsia

church all but the Christians and inquirers suddenly tore them down, and for this reason: our work at Litanghsia was being watched by the members of a secret society known as the Chülonguei, "The Dragon-Lord Society"; when last autumn we baptized seven candiates at that place, this society was displeased, and suddenly became very active enlisting all they could as members and avowing their intention to destroy the foreign churches and help the emperor: the officials immediately seized the families of two of the leaders. The society is said to be strong in southern Chekiang and northern Fukien provinces.

Recently we suffered a severe loss in the accidental destruction by fire of the Maoteo chapel. The building is a total loss, for the Chinese have no insurance companies, and foreigners do not take risks so far from the ports. The house burned Saturday about midnight. When the congregation came the next morning, assembling in a Christian's house, they immediately began measures looking toward the erection of a new chapel, subscribing among themselves $160 Mexican. They also invited all the other Kinhwa churches to assist. The appeal has not been in vain, one little church of less than twenty members subscribing $40. The sum needed is about $250 gold. All but about $100 will be raised among the Chinese; help will be needed for the balance. A Serious Loss

The school work, otherwise prosperous, has suffered severe losses in the death of Miss Yeh, a native teacher in the girls' school, and in the sickness of Miss Minniss, who will probably have to return to America. If Miss Relyea must accompany her, both schools will probably have to be closed temporarily.

Report of Mr. Keen:

Until the illness of Miss Minniss, which necessitated her removal to Shaohsing for medical treatment, I was able to give all of my time to language study. For a time Miss Relyea undertook her colleague's work—the supervision of the girls' school, in addition to her own work in the boys' school, with what help I was able to give her in the afternoon sessions. Then things happened all at once. Miss Yeh, a cultivated, devoted Christian woman, whose life and services were indispensable, died, leaving an additional burden on Miss Relyea. Reports of Miss Minniss' condition were not encouraging, and it seemed advisable that Miss Relyea go to Shaohsing to nurse her. This meant the closing of the girls' school, while the superintendence of the boys' school devolved upon me. In such emergencies it is not given to one to discuss his qualifications—he has no alternative. Unforeseen Changes

Our greatest lack is native helpers. We could open several outstations toward the east to good advantage if only there were trained natives to put in charge. We are encouraging several of our young men to fit themselves for these positions. Our persistent refusal to interfere in lawsuit cases is causing the native brethren to have a more exalted conception of the purpose of our mission among them, even though such refusal in one instance almost resulted in a "strike" on the part of our church here.

HANGCHOW

Churches, 1; members, 47; added by baptism, 14

Hangchow is in the Chekiang Province, at the southern terminus of the grand canal and at the head of Hangchow Bay, 110 miles southwest of Shanghai. Its beauty of location is celebrated in a popular proverb and it is a great center of learning and commerce. Marco Polo visited Hangchow, and in the northeast corner of the city is to be seen the Nestorian church of which he speaks. The population is estimated at 800,000. Here is located Wayland Academy, our school for boys; and two fine buildings have recently been erected for the accommodation of the students.

GENERAL work at Hangchow and in the outstations is in charge of Mr. Sweet. He writes encouragingly of the girls' school at the station and of the outstation schools. The station church has had a prosperous year. Mrs. Sweet and Mrs. Upcraft have been most successful in work among women in the homes of the pupils of the schools.

REPORT OF MR. SWEET:

The girls' school here is very interesting, not only because of the beauty and womanly grace manifested by the girls, but because they are doing solid work in science, Chinese studies, mathematics and English. Mrs. Sweet devotes half her time to the boys and half to the girls. There have been about twenty different pupils during the year.

Access to Homes of Pupils

Mrs. Upcraft and Mrs. Sweet find access to the homes of boys and of girls in our girls' school, and frequently have very interesting meetings with their mothers in our home. Outwardly the best homes of the city are open to the gospel, but secretly there is a law more rigid than the law of the Medes and Persians, that no person with political aspirations can believe in Jesus Christ so far as to be baptized. We work with the hope that when the spell is broken results will appear from the seed now sown. Our schools are the keys that open the doors of the people.

The evangelistic work has been in charge of the native helper, who with Mrs. Upcraft has instructed the church, built up the prayer meeting and increased the membership. I have visited the outstation every two months and a marked increase in interest is shown. Last week we were all much delighted to hear Mr. Millard's first Chinese sermon, which presages further help for our work next year.

The press has been kept busy and is now putting forth the Conquest Missionary Course which we hope will be an inspiration to increased missionary zeal. We hope to follow it with other Christian Culture courses, thus promoting the intelligence of the native church.

HUCHOW

Churches, 4; members, 172; added by baptism, 35

Huchow is the most northern prefectural city of the Chekiang Province; it is about 125 miles west of Shanghai and 60 miles north of Hangchow. The

population is estimated at 100,000. Being situated in the canal system of eastern China it is approachable on all sides by water. There are two steam launch lines to Shanghai, the trip occupying about twenty hours, and one through line from Soochow to Hangchow via Huchow, which lies about half way between these two cities. The district of Huchow is unsurpassed in eastern China for the quality and quantity of silk produced; and generally speaking the people are prosperous.

MR. PROCTOR, in returning to America on furlough, passed in mid-Pacific Mr. and Mrs. Latimer en route for Huchow. This needed reenforcement at this station is doubly welcome to Dr. Eubank because of the absence of his colleague. In Mr. Proctor's report note is made of progress in mission schools and of the plans of the Chinese Government for an elaborate system of schools of Western learning. Dr. Eubank writes cheeringly of general progress and of the medical work. He is rejoicing in the completion of his house upon the new compound. The firm attitude of the missionaries against interference in lawsuits has already won appreciative recognition from the Chinese officials.

A Welcome Addition

REPORT OF MR. PROCTOR:

Each year since the Boxer uprising has shown substantial advance along every line of activity, and the year 1904 has proved the most satisfactory year in the history of the station. Evangelistic work carried on through eight outstations has been strong and aggressive. More attention has been given to details; there has been closer supervision of the native preachers and teachers; and the united efforts of the Chinese leaders have been marked as never before by a feeling of responsibility. There have been from a few to many baptisms in each outstation, except the one last opened. The experience of the last few years has taught us to defer baptism until all applicants have given a year's proof of fitness.

Baptisms and Inquirers

One church has been organized in the Hinghu field with a membership of thirty; they are already contributing half the support of a preacher. In every church and outstation progress has been made toward complete self-support. As soon as a believer has been baptized the principle of giving according to ability is insisted upon. The preachers and all helpers are now organized in a workers' conference, which meets every two months for a two days' session. The program consists of reports from each worker, Bible study led by the missionary, and both written and oral discussion of practical local problems.

Our day schools in the city have more than doubled in attendance and in efficiency. This is due largely to the labors of one of our young members, who has studied some three years at the academy in Hangchow and who now is introducing into our day schools the methods and branches of study followed there. When we have more such men we shall be able to report more schools and better work.

Work of One Trained Teacher

A significant evidence of the changed attitude of the Chinese Government and people toward everything Western and modern has been given in Huchow during this last year; and it is most gratifying to know that

what is true in Huchow is true in almost every important city in the empire. In carrying out the imperial edict for the opening of modern schools, ten primary schools, one intermediate and one more advanced school have been opened during this one year. They are modeled after our mission schools with Christianity left out. The chief source of capable teachers is our mission academies and colleges. This action of the Chinese Government in beginning what is practically a public school system, culminating in the great provincial universities, furnishes to our mission boards the strongest argument possible for a marked increase in emphasis on the work being done in our Christian schools. No denomination can afford to be without a thoroughly equipped college and theological seminary.

Government and Mission Schools

In addition to the opening of these government schools we have also to report at Huchow a Chinese newspaper in the colloquial. This ambitious little paper is edited by a group of leading young men of the reform element, one of whom has been intimately connected with us for several years and is now teaching in one of our primary schools. The appearance of these colloquial newspapers in most of the large cities in the coast provinces is the outward manifestation of a movement deeply significant to those who look for the speedy evangelization of China.

A Chinese Newspaper in the Colloquial

REPORT OF DR. EUBANK:

The new compound has been bought and walled in; one dwelling house has been built; and the missionaries have not entirely fallen from grace. Those who have never built a house in China cannot appreciate this remark. There has been progress in all departments of the work: the outstations have made some advance in their gifts over last year; and there were twenty baptisms. We opened two new chapels last year, and could open more, if we only had trained men to put in charge. There is an awakening along this line now among our Christians; and we hope before long to have many educated helpers.

Our day schools have done good work. There were fifty-three in attendance, paying in tuition $198. This is a decided improvement over former years. The day school for girls was closed for the lack of a suitable teacher, but will be opened again this year. We have some bright boys and girls coming on; and, if we can hold them for the work, we shall have some efficient helpers soon. The coming of Mr. and Mrs. Latimer will enable us to do far more in educational work than was possible before their arrival.

I must speak again of the good work in the Huchow church. The native preacher is doing most commendably. We had fifteen baptisms here last year, and the outlook is bright for twice that number this year. The Sunday school is almost a model; the work done surprises me more and more. The Christians are making encouraging progress in the study of the Scriptures. The band of lay preachers is increasing in number. We hold many services each week by the aid of these unpaid helpers. The annual contributions are increasing; in 1901 the total

A Live Church

contributions amounted to $53.50, in 1902 to $137, in 1903 to $257, in 1904 to $279. The membership is now sixty-five, making the average contribution, per member, $4.30. The church is becoming more and more the center of the social as well as of the spiritual life of our people.

The medical work continues to grow; the number of patients treated last year was twenty per cent. larger than the previous year. The annual receipts, about half of which come from native sources, are about the same. We feel that new buildings will result in greatly enlarging the contributions.

In all lines of work, doors are open to us. Many, who in former years were antagonistic to the gospel, are now willing listeners. A most hopeful sign is the discrimination on the part of the natives between the Roman Catholics and us; this is greatly to our comfort and the progress of our work. The mandarins are beginning to recover from their fright and are coming to see that Protestant missionaries are not in the law-suit business, and do not want their constituency to be. The outcome of this has been the refusing, on the part of the mandarins, to take the cards of Christians who wish their disputes settled in the name of the church. This action of the mandarins is having a good, wholesome effect on the work at large.

A Notable Reform

CENTRAL CHINA

Churches, 3; members, 337; added by baptism, 118

THIS work, as yet, represents but one station though outstations call loudly for equipment as full centers of work. The year has been one of much sickness for the missionary household, but it has brought for the work a great reward—an addition of over 100 converts having been realized. Mr. Adams calls attention to the fact that ten full years of work have now passed at this center. His inventory of the results realized shows a fine material gain and richer spiritual results.

A Large Increase

Educational development is a pressing want of the mission. Happily, the hospital, nobly earned by Dr. Huntley, is about to be erected.

HANYANG

Churches, 3; members, 337; added by baptism, 118

Three great cities, Hankow and Hanyang on the north bank and Wuchang on the south bank of the great Yangtse, unite to form the commercial metropolis of China. They are situated 600 miles from the coast, yet many ocean-going vessels take on cargoes here. The locality will be a great railroad center in the near future. The Peking-Hankow railway is already in operation. In Hanyang, where our mission work centers, are the great iron and steel works which furnish the material for these railroads and also the government arsenal. The Union has a valuable property consisting of three substantial mission houses, a church building, a dispensary and mission hall, and a hospital in process of erection.

THE year has brought cause for rejoicing in the arrival of a second son of Mr. Adams, who will proceed later into western China. By the return of Miss Crowl and later of Dr. Huntley, the mission force at this important center becomes larger than at any previous time in its history. A house has been erected for workers of the woman's society and funds have been provided with which Dr. Huntley will proceed at once to the purchase of a compound and erection of a new hospital. The baptism of 100 converts has crowned the work of the year. Mr. Adams reviews the first ten years of the life of the mission and speaks of strong development of the work, both at the central station and in the many outstations. Mr. S. G. Adams reports for the work at Kiayu and Puchi, now in his charge. Mr. A. S. Adams writes of his welcome and of first impressions of the work. A most successful work for women has been conducted by Mrs. Adams and her daughter. Mrs. Adams has borne patiently a long and severe illness. Special needs of the field are the development of Christian educational work, recognized as greatly superior to that of government schools, now cultivating the favor of Japan, and new workers for development of work at the outstations. Note is made of the completion of the sanatorium at Kuling. In view of the multiplied interests of the work of this station, itself an independent mission, we willingly grant more than average space to the report of its senior missionary.

Reenforcements

REPORT OF MR. J. S. ADAMS:

Although Messrs. Adams and Gray arrived in Central China in December, 1892, it was not until 1894 that definitely organized work was begun, a location secured, and native buildings purchased. This report, therefore, contains the results of ten years' work. We began with nothing: no homes, no helpers, no converts, and with but a half-hearted welcome from a missionary community which had no sympathy with Baptist views. Today our statistics show a staff of 9 foreign missionaries and 17 native helpers, 3 organized churches and 5 outstation churches, with 377 baptisms, 3 schools with 100 boy scholars and 10 girls in boarding school. The churches last year raised $901.90. Our plant consists of a large and healthful compound, admirably located, on which are three foreign houses, a chapel seating 450, a native house for colportage, guest rooms and a preaching hall on the main street. At the "Point" there is a foreign chapel seating 250, a foreign house, classrooms, preachers' residence, etc. There are five other hired places of worship, and three rented schoolhouses. Our sphere of influence, yielded entirely to us by arrangement with other missions, embraces part of the Hanyang Prefecture, with the county cities of Kiayu and Puchi, including the whole of the south bank of the Yangtse as far as the Hunan border, a

Fruitage of a Decade

district 160 miles long by 100 wide. Over these wide areas our colporteurs and preachers have traveled, preaching and selling thousands of tracts and books. In many places we have inquirers and converts, who are calling for teachers. Even from distant parts of Hunan, from northern Hupeh and elsewhere the call has come. One of our trained men has been sent to help the pioneer mission of the Southern Baptist Convention in Honan Province. The medical work under Dr. Huntley, which has been suspended for a time, will be renewed with vigor, under more favorable circumstances than in the past, funds having been secured for suitable hospital buildings.

The year 1904 has been one of the very deepest trial, owing to sickness, persecution and other experiences, and yet one of the most gracious blessings in the history of the mission. Although the working force has been reduced to the members of one family, the ingathering has been the largest in any one year.

Our schools at present are simply ordinary Chinese free day schools, with the Bible and the Chinese classics. We have been greatly concerned about our share in the responsibility for the Christian education of the Chinese. During the year, within hail of our own compound, a group of Buddhist temples has been demolished, and in their places stands a building 300 feet long, three stories high, a school for Hanyang boys. Separate houses are building for the Chinese, Japanese and German professors. Every graduate is to be guaranteed government employment. No Christian teaching will be permitted. All the scholars will be required daily to worship Confucius, and venerate the emperor's tablet.

Education Without Christ

Liang Teng-ien, formerly secretary to the Viceroy Chang, now customs tao-tai at Tientsin, a master of arts of Yale University, prospective minister to one of the great powers, in asking the writer to get an American missionary lady to educate his children said: "I am not a Christian, but I know what Christianity is; I want my children to have the characters which only Christian teaching gives. We are running after the Japanese too much. What can they teach us? Are they honest, more moral, more loyal to duty, more reverential to parents than we? They can teach us science, I grant; but can they teach my boy to be truthful, to have power to resist temptation which is everywhere?"

An Open Door

This feeling, expressed or unexpressed, is in thousands of minds today. What answer are we to make? On whom rests the responsibility for giving this nation Christian education? This is the burning question; five years hence the opportunity will have slipped away from us forever; now our brightest boys are passing away from our primary schools because we cannot carry them farther.

Returning from Furloughs

We rejoice that we shall soon have Dr. and Mrs. Huntley back to resume medical work, and are jubilant over funds raised for the new hospital. We are not yet content, however. Our needs still are many.

In October Miss Annie L. Crowl was welcomed back from her furlough, but she returned alone. Miss Crowl's new compound has been purchased, and a house built during her absence; this gives accommodation for three missionary ladies. Who will share it with Miss Crowl?

Mr. Tai's work at the "Point" has been much hindered by the opposition of Roman Catholics. Some ten inquirers left us, and became Romanists, because we refused to help in a certain lawsuit.

Independent Native Movements

A number of Hunan boatmen, converted through the preaching at the "Point" chapel, began a meeting of their own on the banks of the Tung Ting Lake in Hunan. They sent us invitations to go to Hunan and form them into a church, but we were unable to do so and the little band of converts and inquirers, some thirty or forty in number, started a hall of their own, calling a recreant China Inland Mission preacher to be their minister. He, however, speedily got them into trouble through blackmailing and lawsuits, and the result was that the meeting was broken up; some of the converts joined the China Inland Mission at its nearest station, and others were scattered. We now hear of another church being started, under our name, but without our authority, at the city of Mienyang, over 200 miles to the northwest, in Mr. Tai's native place. If we had the means to do so, the path of duty indicates that we should organize and guide these believers. They are willing to provide much of the needful expense. Such a center as the "Point" chapel touches in its influence all central, west and northwest China, and we are profoundly grateful to God for the work being done there.

It is providential that we were led to begin work at Chiakeo, three or four miles from Tolman Hall. We did not foresee that it would become the terminus of the main trunk line between Hankow and Peking. The London Missionary Society has recently purchased land in this direction, owing to the difficulty of getting property for schools near the foreign concession, and intends to move its educational plant to that place. It will not interfere with us, however. We have no property in this station. There are thirty-eight members who meet in the house of Lieu Tseowong, our evangelist.

Our mission was called on to lose the help and counsel of the hunchback, Toh Urh Ti, during the summer. This deformed little man was indeed a spiritual father to many. At his funeral hundreds from all the country side attended and many wept. The church as a whole loved and honored him.

Dishonest Commerce

Mission work in several districts is greatly retarded by the dishonest conduct of certain Hankow firms. They have received large consignments of flax and hides from the farmers and dealers, through their compradors, who defrauded the sellers of large sums, went bankrupt and committed suicide. The German firms who profited by their servant's action and who repudiate responsibility, have telegraphed for warships to protect their homes and offices in Hankow. Mr. Sidney Adams, traveling in the district, was taken for one of the offending "hide-tasters" and was in danger of his life. Only by coolness and presence of mind, and the production of books and tracts for sale, did he at last convince the mob of his real character. Then they became very friendly. This illustrates how dishonest merchants in the port injure the work of God hundreds of miles away. We thank God for his protecting care.

Chief among the writer's duties, outside the immediate work of the Union, is that of aiding as secretary and treasurer in the work of the Central China Religious Tract Society. The circulation of publications by this society in 1904 rose to 2,503,180, its income being 12,734 taels.

A Place for Rest

The sanatorium on Kuling for the Central China Mission, the gift of the Hon. H. Kirke Porter of Pittsburg, is now completed. It will be a valuable and useful refuge for those who need it. This building was planned and begun during our holiday, and the manager of the Kuling estate, Mr. John Berkin, has kindly supervised the work. Our warm thanks are due to Mr. Porter for this gift. The usefulness of our own "Aufenthalt" on Kuling has demonstrated the value and need of a cottage for mission purposes. This want is now supplied.

Report of Mr. S. G. Adams:

A Pathetic Story

A good deal of my time has been spent in the outstations. Many are the sad stories one hears. One of the saddest was that of an old man and wife, who had been once a year on a pilgrimage to the sacred temple of the local river god, to pray for a son. They had been regularly for thirty years, and had become well known figures among the 3,000 pilgrims who visit that place annually. They had not missed a year, nor had they forgotten to bring their presents to the priests and offerings to the idol. At last a son was born to them, and they prepared to present the baby before the idol, and to give large presents to the priests of the god who had answered after thirty years.

The boat was loaded with crackers, candles, wine, incense and a handsome board with gilt letters setting forth the glories of this particular idol. The old gentleman was helped into the boat, the sail hoisted, and away they went. The mother was sitting in the bow of the boat, rocking baby to sleep. As they got nearer the temple, she became sleepy; and, while the people upon the bank were preparing to receive them in great state, the baby boy fell overboard. By the time the sail was lowered, and the poor little mite was pulled out, he was dead. In the presence of the crowd of people on the banks, and of many boatloads of pilgrims, the old man threw everything overboard, and would have made his wife follow them, if he had not been restrained. He stood on the prow, and cursed the priests and their god. He cursed until he had no breath left. The Chinamen who told me the incident said he had never before heard such curses from Chinese lips. The old man did not land, but turned his boat homeward, and has not been near a temple since. He lives not thirty miles from our station of Puchi. How one wishes that the gospel could be preached in all its fulness in every village and hamlet of this neighborhood.

At Puchi

The church at Puchi is no stronger than last year, and needs careful and continual oversight. Many people in the town itself have been reached, and books and tracts have been circulated in many of the surrounding villages. Within an average distance of twenty miles there are six unwalled towns, one more important as a business center than Puchi,

which is the governing town. Immorality and vice, misery and degradation prevail in an astounding degree. Clan quarrels are common and often very fierce.

The church at Kiayu is making a good stand for the right. It has suffered much from the continual persecutions of the Roman Catholics, an experience that has caused them to grow stronger. We are glad to see a spirit of self-help moving among them. They have pulled down some partitions in the old building, so as to enlarge the room used as a chapel. They have also rented a part of the next house for the native pastor, and have promised $400 Mexican towards a new building, which is badly needed. The contrast between the conduct of our church members and that of the Roman Catholics is so marked that we are getting more of the thinking and higher class people to our services. The Roman Catholics on the other hand look upon us as trespassing on their ancient rights and as a result oppose us in every conceivable way. The class of people that they attract are those who have some personal grudge, or have lawsuits, or who want protection from the magistrate or from their own clan. This persecution has lasted now for about two years; it has caused much comment among the outsiders, while the contrast between the two has been to our advantage.

Persecution by Roman Catholics

In September last, I had the pleasure of meeting the conference of East China missionaries. I had also the joy of being ordained by a council of the same mission upon request of the Hanyang Church.

Report of Mr. A. S. Adams:

The week following our arrival, the monthly meeting of the Hupeh Province Missionary Association was held, and we received a most hearty and cordial welcome to Central China, Dr. Griffith John of the London Missionary Society expressing the good wishes of the association in a few warm words. Our welcome to Hanyang was of the heartiest. It was a deep joy to meet the dear home folks and the old Pastor Tsao, whom I knew as a boy in Kinhwa. The native brethren let off numerous crackers; the school boys did likewise, and had a holiday. Later a complimentary feast was the order of the day, not altogether to our delight. But underlying all, we could feel that there was a warm and sincere welcome. We were favorably impressed with the mission compound. Its most prominent building is the new chapel. The chapel work at the "Point" is very effective, being situated close to the iron works and the crowded boat populace. The Thursday after our arrival we shared the joy of receiving 100 new members, twenty-one of whom were women.

A Hearty Welcome

Two weeks after our arrival, brother Sidney and I set out upon a visit to our more distant outstations, Chinkeo, Kiayu and Puchi. We traveled by native boat up the great Yangtse River. We stayed over a Sabbath at Kinkeo, and there held the communion service. The converts showed great earnestness in spite of much persecution and opposition, the very carrying of their Bibles and hymn books through the

An Interesting Journey

streets exposing them to the ridicule and scorn of their neighbors and friends. At Kiayu, a place which only a few years ago was most hostile to foreigners, we have now a very flourishing outstation. Puchi we could not reach because of the low water of the tributary river. I saw more than enough of our work to convince me of its vitality and expanding importance. It is more than the workers can cope with. And this is natural expansion, for today China is arousing from its long slumber and seeking enlightenment from the West.

WEST CHINA

Churches, 3; members, 217; added by baptism, 4

A Great Field

THE missionaries of this field have confidence in one another and in the work they are set to do. The three stations are in the great province of Szchuan with an area of 200,000 square miles and a population as large as that of Japan.

The year has brought anxiety through local disturbances by disorderly classes, particularly in one section of the Suifu field; but it has brought also an expanding opportunity. The beginnings of an orderly school system appear in the school of forty boys at Suifu, and the as yet small school for the training of native workers. The extension of educational work is a vital need; and the addition of a new station in one of the great cities of the province, Ningyuanfu, in which Mr. Openshaw, in an extended visit made during the year, found an opening of extraordinary promise, is earnestly desired.

THEOLOGICAL SCHOOL

Number of pupils, 2

Suifu has been selected as the site of the new theological school for the West China Mission, to be conducted under the direction of Mr. Salquist.

Beginnings of Theological Training

THIS school is not designed to supplant the local Bible institutes conducted by the several missionaries for their station and outstation workers, but will do a work which these cannot do; and will furnish, it is confidently expected, an increasing number of men, qualified by a thorough training to carry on aggressive work as pastors of churches and outstation evangelists. When relieved of the care of the boys' school Mr. Salquist will be able to devote his time very largely to the development of the seminary.

Report of Mr. Salquist:

The need of trained native workers has long been felt. At our last conference I was authorized to begin a training school. In time, we trust

this will become a great institution; but, like the most of such, it has had a very small beginning. Two men have attended the whole time and two more for part of the time. Those who have attended the whole time have been brought up under Christian influence and have a good general knowledge of the Bible. They have also had experience in Christian work before; and much practical experience in connection with the studies has been gained in assisting in the street chapel work and in visiting nearby outstations on Sundays. One man should be able to give his whole time to this important work of training preachers instead of making it, as I have had to do this year, one of many tasks.

The Bible Institute

The annual Bible institute is fast becoming a fixed and indispensable institution; and few efforts are productive of more permanent and far reaching results. For some years we have been planning to hold it on the hill during vacation time, thus making good use of our time and at a season of the year when all classes of people could best leave their work and business, besides having the advantage of being away from the distractions of the city; but so far we have been unable to find accommodation; there are no houses to be rented, and we do not have sufficient money with which to build. Making use of such accommodation as could be secured, the training school students, the preachers and some of the larger boys were taught the Bible for a month by Mr. Wellwood and myself. The Bible institute was held in the city during the "eighth moon," September 10 to October 8, with good attendance and interest.

BOYS' BOARDING SCHOOL

Number of pupils, 30

A boys' school serving the entire mission has been established at Suifu.

AS a preliminary stage in the development of this institution, a boys' school of great promise has been conducted through the year by Mr. Salquist. In this work he has had since the autumn the assistance of Mr. Rudd, who later will assume charge of this school. Its offer of Western culture is already recognized as greatly superior to that of the government institution of similar grade. An excellent site for the school has been purchased across the river from the city, and the erection of the needed buildings will proceed without delay.

REPORT OF MR. SALQUIST:

A Good Enrolment

Over forty boys were enroled in the boys' school at the beginning of the Chinese year. Some have dropped out, so there are at present only about thirty regular attendants. Two native teachers have given instruction in the ordinary Chinese subjects. What is popularly known as "Western knowledge" I have taught, giving on an average two hours and a half a day to it. Mr. Rudd has taught two classes for some time this fall. In spite of poor accommodations the boys have done very good work.

I have had applications for admission to our school from students in the government academy, recently opened here. In the government school tuition and board are free but these young men were willing to come to our school and pay for both in order to be taught. "Western knowledge" is supposed to be taught in the government school too, but mostly by teachers who have very superficial knowledge of the subjects they profess to teach. Two of the boys in our school are already members of the church; we believe several others are really Christians and will be received into the church soon. Choosing a Christian School

Having tried without success for a year and a half to secure suitable ground in the city for the erection of a boys' school building, we were providentially led to buy a piece of ground across the river from the city. At first we had some doubts about the advisability of building outside the city, but now we are all convinced that it is the right place for it. The ground comprises about five acres and is sufficient for all the buildings we need for a long time, as well as for a dwelling house for the teacher. A New Site

SUIFU

Churches, 1; members, 128; added by baptism, 34

Suifu was the first station opened in our West China Mission. It is located in the great province of Szchuan which covers an area of 200,000 square miles and has a population of 40,000,000. Suifu stands at the junction of the Min River with the great Yangste, and is the center of control of at least 2,000,000 people. Numerous important towns are found within easy reach on all sides, in many of which Christians live and maintain regular preaching services. We have here the beginnings of a strong school work and a new hospital.

OUTSTATION work, for which Mr. Wellwood reports, has made gratifying progress, especially in the opening of preaching halls purchased and owned by the Christians and inquirers. Mr. Wellwood speaks also of the circulation of inflammatory literature in the country districts, which has created more or less of unrest and hostility to the foreigner. Mr. Salquist writes of the city work, of aggressive activity in the station church, and of gratifying results of services at the street chapel. Miss Cole and Miss Page will soon be able to share actively in the work for women in which Mrs. Wellwood has labored with so great devotion and success. It is regretted that no report has come from Dr. Tompkins who has been engaged in the erection of a new hospital, and in addition to his medical work now has charge of the station Sunday school. Mrs. Salquist has been obliged by failure of health to return to America. Mr. Salquist, after accompanying her to Shanghai, has returned alone to his work. Gratifying Results

REPORT OF MR. WELLWOOD:

The year in some respects has been a very anxious one. The war has stirred up the minds of the people to a considerable degree. The suc-

cess of the Japanese has created unbounded admiration for them in the minds of the Chinese, and as a result there has been a large exodus of students to Japan to learn her secret and her methods. Instead of attending to their legitimate studies and thus gaining some permanent benefit, these students feel called upon to send home lengthy dissertations on the relationship of China to Western nations. These effusions are widely read and produce a very determined opposition against all Westerners. As a result, this province is littered with anonymous placards and a quantity of inflammatory literature. Dates are being set for pulling down all chapels and driving all foreigners out. Some of the officials in this prefecture have undertaken public lectures, presumably to enlighten the people and arouse them to more activity in improving their condition in order to take their place among the strong nations of the world. In reality the result produced among the greater number of those who hear these lectures is opposition to the Westerner. As a result of this new propaganda, many of our inquirers have taken fright, so that the number of those attending Sunday services has been greatly reduced. "Imitate Japan and you will become strong and able to take care of your own affairs"; "Undertake immediately the building of railroads but on no account accept foreign capital": These are samples of the subjects discussed and these officials say very much more than wise men should, if they wish the people to keep quiet and not take the law into their own hands. I mention this new attitude to remind you that work, difficult in ordinary times, is made much more difficult by this opposition to us.

Students Seeking Japan

Inquirers Alarmed

Quite a little progress has been made during the year in securing funds as endowments for the carrying on of the work. Each outstation takes care of itself in this matter. By this means it is hoped the burden of support will be lightened and the work be made more permanent. Five of the outstations have bought their own property; one has effected a mortgage on favorable terms, and it is hoped that five or more other places will complete the purchase of suitable property during the coming year. Three Christian schools have been in operation during the year, and we hope to establish schools for the young in all the outstations. This part of the work is only in its infancy. One outstation has been closed, as it was found that the men were unworthy and carrying on card playing or gambling in the preaching hall. Several of the others are in a weak condition, but with care and patience they will become established. I have given all the time that I possibly could to the country work. Through July and August classes for some of the helpers were held by Mr. Salquist and myself. My work has been much hampered for lack of efficient and intelligent native workers, but two of the most promising young men are now studying with a view to helping in the work later on.

Self Support at Outstations

Mrs. Wellwood accompanied me on four school trips of two weeks each. I could not put too high an estimate on the value of her help; could she go frequently with me, the results would very soon be appar-

ent. The willingness of the women to listen has been very encouraging and very frequently the men inquirers in other stations wish to know when my wife can come to them, as they are desirous for their wives and mothers to hear the gospel too. Mrs. Wellwood has received much help from a young native woman who has quite a faculty for reaching the women. She is a most effective speaker. We hope she will be able to give more of her time to this work. Much progress has been made in regard to the anti-footbinding movement. Quite a strong sentiment has been created against it in the prefecture. I am glad we missionaries are the pioneers in this work. It is about eleven years since Mrs. Wellwood pursuaded one mother to unbind her daughter's feet. The mother is now dead and the daughter is the young woman of whom mention has been made above.

Women Eager for the Gospel

Some twenty men and two women have been received into the church from the outstations during the present year. Gradually the seed is being sown and a plenteous harvest will be reaped in due time.

REPORT OF MR. SALQUIST:

The year has been exceptionally full of opportunities and service, while causes for thanksgiving and encouragement have not been wanting. Early in the year our new missionaries arrived. While they have all been busy with the language thus far, they have been an inspiration to us in their enthusiasm for the work and willingness to do everything possible to relieve others. This year, as last, Mr. Wellwood has had charge of the country work, while I have done the work in the city; the city work includes pastoral care of the church, the evangelistic work, the boys' school and the training school for preachers.

Steady progress has been made in spiritual growth and in financial self-reliance among our Christians. One of the teachers in the boys' school has been paid by the church. All the meetings have, as a rule, been well attended by members and inquirers, and thirty-four have been baptized. Our church building is very far from satisfactory. Besides being too small to accommodate our audiences on any special occasions, it is about ready to tumble down. Several times native brethren have mentioned the need of a new building; and at a recent business meeting it was decided to begin raising funds. Subscription books are scattered far and wide and all are willing to do their best and are hopeful of success; it is too early yet to say what the result will be.

Planning for a New Church

The street chapel work, which is strictly evangelistic in character, has been kept up regularly four evenings in the week, except for a short time during the hottest part of the summer. We are seldom without volunteer preachers from among our church members. Their simple testimonies do not rank high as sermons; but it means a good deal for them even to stand up and confess themselves Christians before their heathen relatives and friends, when such a confession is regarded as almost equivalent to treason to family, gods and country. While the natives have respectful attention to these messages, the foreigner usually has the largest audience. This preaching night after night to hundreds of men is very tiresome to

mind and body, but very interesting mission work. It is surely "casting bread upon the waters"; often it returns to us from unexpected quarters.

No report of the year's work could be considered complete that omitted the grateful recognition of the faithful and efficient services rendered by our native fellow-workers. Only by their help has it been possible to accomplish what has been done.

REPORT OF MR. RUDD:

After a year of comparative uselessness, I am now beginning to have again the joy of active service. The impatience, which comes with months of waiting to learn the language, can never be appreciated by those who have not experienced it: it is like putting an active man in bed or in prison for a year, just when he is most ambitious to be doing something. My release from the prison of speechlessness has come in the humble service of teaching two classes of arithmetic in the boys' school; and this boys' school is now the center of my ambition and hope. Thanks to the generosity of friends in America who gave the money, $2,500, we have now purchased five acres of ground, just outside the city, and are erecting a good brick building for a boarding school of fifty students. Mr. Salquist and I are sharing the responsibility of superintending these building operations, which we hope to have completed by next fall, when I shall take charge of the school in its new location.

Plans for the Boys' School

Our field covers a large territory with several million people; and ours is the only Christian or modern educational institution among all of these people: so it is evident that our opportunities are limitless. Of course our great work is to train the so-much-needed leaders for the church and Christian community of the future.

A Long Journey

Just now I am leaving the work in Suifu and going with Mr. Wellwood on a long evangelistic trip in the country, in which we shall "spy out the land" where there is much need that our mission should open a new station. We shall travel some 500 miles, mostly on foot, and where the gospel has scarcely ever been heard. Mr. Wellwood will preach and I shall learn.

KIATING

Churches, 1; members, 46; added by baptism, 5

Traveling northward for several days from Suifu along the beautiful Min River, past hamlet and town, we come to the city of Kiating, the second station in the West China Mission. The mission plant suffered severely from the riots of 1895, but the people are now exceedingly friendly. Kiating is at the junction of three rivers, the Min, the Tung and the Ya. As a result of this water system the country is as fertile as almost any in the great empire. Kiating is the administrative center for a population of 1,500,000. Beyond the rivers are tree-covered hills; in the distance is a mountain range from which rises sacred Mt. Omei, a magnificent peak over 10,000 feet in height. The city is an important center for trade in lumber, silk, salt, brass, coal and white wax.

THE long struggle of Mr. Beaman to regain health in China proved unavailing, and a return to America became necessary. Less than a year in this country gave full restoration, and he is now well on his way back to Kiating. Mr. Bradshaw reports for the field, testifying appreciation of Mr. and Mrs. McKinney, whose personal letters show a strong, hopeful spirit, and who, in addition to their language study, have assumed charge of the city Sunday school work. Mr. Bradshaw, besides giving considerable time to the work of reconstructing the mission house occupied by him, has given oversight to native evangelists in outstation work and reorganized the day school broken up by the Boxer riots. Mrs. Bradshaw, while not attempting systematic medical work, has relieved many sufferers who came to the missionary's home seeking help.

New Workers Appreciated

REPORT OF MR. BRADSHAW:

During the year this station has been blessed by the arrival of two new laborers and one young missionary who gives joy to all. Since coming to us Mr. and Mrs. McKinney have been continuously battling with the Chinese language wall. Already Mr. McKinney has helped in baptizing, and especially by consultation in deciding the many problems that meet us in our work here. Among the problems were these: What shall we do for an inquirer who has been beaten with 700 stripes for refusing to worship his ancestral tablet at the yearly festival, and is now, after five days, lying in his blood confined in the ancestral hall and threatened with death? Or can we do anything for an inquirer who is thrown into prison without a charge and, in spite of his wife's cries, is refused trial, and who, because a church member offered to become surety for him, is thrown into the inner prison while the church is maligned? Here we find our chance to suffer with our native brethren while upholding the dignity of established law.

Perplexing Problems

While much of my time has been taken up with building, I have yet been able to direct our native force in their evangelistic work, take some country trips with them and hold three Bible institutes for our helpers and inquirers. We have been greatly crippled for want of chapels in our outstations. In the division of field made before I arrived, that part of the field where inquirers had provided chapels was for the most part given over to the China Inland Mission. In other places during the new Boxer scare, men who had professed to be inquirers and had furnished chapels, have taken down their signs and given up the buildings; now they offer to supply new ones only on condition that we, as other missions, help a little in litigation. This we constantly refuse to do. Thus we badly need for next year's work seven or eight of these workshops in each of as many outstations. Two months ago, by adding twice the sum appropriated by the Kiating church, we were able to rent and seat a new chapel at Chenwei for one year. The chapel has lately been opened, and

Need of Chapels in Outstations

great crowds have been greeting the native brethren as they have held forth the word of life. We expect to give a good report for this city in the coming year. From Jajang, our other large city outstation, where we have a street chapel, come the five additions by baptism, recorded in our statistics. Others from that district are awaiting baptism. Some in and around Kiating are also waiting. Two or three from the country the brethren would like to receive; but they wait until they are sure whether the rest should be received or refused. In the city our work is not so promising; although the congregations continue fairly good there is little sign of definite Christian declaration.

Day School Reopened

Our day school, broken up in old riot days, was restored with the opening of this year. Some of our schoolboys secured positions and left the school during the year, never to return. Twenty-eight completed the course and are promised some advance studies, all in Chinese with Chinese teachers. The Sunday school has been doing good work. The woman's department has sadly missed Mrs. Beaman, the attendance not keeping up as we would like. Mr. and Mrs. McKinney are now taking the care of the city Sunday school work in all its departments. No medical work has yet been attempted but many have come asking at our home—no other place being provided—and none have been turned away.

YACHOW

Churches, 1; members, 43; added by baptism, 4

To the north and west of Kiating, some four days' journey overland, on the banks of the Ya River, lies the third station in this mission, Yachow, a city which has jurisdiction over six counties and a population of 500,000. Medical work has always been a helpful feature in overcoming the prejudice of this people, and a new hospital has recently been erected.

Messages of Cheer

FULL of good cheer are the three reports from Yachow. Mr. Openshaw speaks of evangelistic work in city and outstations, and particularly of his visit to the distant city of Ningyuanfu, where a vigorous campaign has now been inaugurated under the direction of the trusted evangelist from the central station. He writes appreciatively of Mr. Taylor, whose report gives impressions of the field and work. Dr. Corlies mentions interesting features of hospital work and the extensive practise of vaccination. Funds are now fully provided for the new hospital, and the work of construction is under way.

Report of Mr. Openshaw:

The outstanding features in the work at Yachow this year have been: the coming of Rev. Joseph Taylor; the opening of three new outstations; the holding of an unusually interesting Bible school; the baptism of four strong, clean men; the native church's first real foreign missionary offering; the sending forth into remote parts of the first native missionary.

Mr. Taylor's willing cooperation and sympathy in all plans and problems of the work have been greatly valued. While working hard at the language, with good success, he has taken a definite part in the work of the station, and has also shared in the home life, making possible the long trip of the senior missionary into the Ningyuanfu District. We thank the home churches for their gift to West China.

Five Walled Cities Occupied

Two of the three outstations opened are in the Yachow District, so we now occupy all but one of the six walled cities in this prefecture. The sixth is within easy distance of the station opened at Fulin, a flourishing commercial center, where native friends entirely at their own expense provided commodious quarters. At Yuinginshien, thirty miles west of Yachow, an old gentleman named Lan repaired his property to suit chapel purposes, and rents to us for about $50 per annum.

Spying out the Land

The third outstation opened was Ningyuanfu, twelve days southwest from Yachow, the only remaining "Fu" city in the province unoccupied by Protestant missions. Four months spent on an itinerary throughout that district gave us some idea of the resources and extent of that great, needy, unoccupied field. On this journey I traveled a total of 3,190 li (over one thousand miles) in a sedan chair; held some 200 odd preaching and prayer services, and sold Bibles, hymnals and other Christian literature to the amount of 175,000 cash, $206 Mexican. Everywhere the reception accorded the missionary was extremely cordial and at some of the cities we were received with big demonstrations. Since 1900 there has been a marked change in the attitude of the people; but the main cause for the turning toward us in this whole region is to be found in the fact that the Roman Catholic Church has held undisputed sway for a score of years, with the usual attendant evils. A second cause contributing to the friendliness which awaited us was furnished by Mr. Tsen, an alert representative of a British business concern, who, though not a Christian, is in hearty sympathy with our work. From all directions came urgent calls to open preaching halls, but aside from Ningyuanfu all had to be indefinitely deferred. I reluctantly turned from these waiting towns, finding comfort in the fact that the scattered portions of God's word would do their silent witnessing.

A Bible Institute

Beginning in November we held a six weeks' Bible school, with an attendance of thirty-one. Various ages from under twenty to over fifty and various callings were represented; only two of the students were church members. We memorized the Lord's Prayer, the Ten Commandments, the Beatitudes, the first psalm, the confession, the creed and selected chapters in John. Sketches on Old Testament characters were brought in, which noticeably avoided all reference to the heroes' failings. An hour each day we spent on a miracle of our Lord, following Trench; we also took up the study of the First Epistle of John and had daily lessons on prayer. Evenings the men helped in the street chapel, passing on what they had received during the day. At the close of the class four fine fellows, all of whom had been adherents for years, were baptized; and two have already been pressed into service.

During my long absence from home Mrs. Openshaw kept her hand on the work, bearing responsibilities incident to the care of the stations. Her help with the music in all the public services has been invaluable; she has taught a growing class of girls at Sunday school and has put in some spare hours teaching English.

Dr. Corlies has had an unusually busy year, adding to his industrial school and medical work the task of planning for the building of his new hospital.

REPORT OF DR. CORLIES:

Reenforcements Bring New Life

With the reenforcements that reached us this year we feel that the West China Mission has been granted a new lease of life. Six new workers are a wonderful uplift and encouragement to a mission that is but eleven missionaries strong. Although it is still a big ship with a meager crew, we take heart once more, as these our friends come to relieve the night watches and help steer her into port.

A forward movement is noticed all along the line: evangelistic, educational and medical work are all advancing at a rate heretofore unknown to West China. We regret that it is again impossible to report a full twelve months of uninterrupted hospital and dispensary service. One month was occupied in attending the conference at Suifu, while another was divided between the dentist and a week's vacation. The dentist, although one of our nearest neighbors, is four days' journey distant. Another regret is the marked falling off of hospital patients as compared with last year. In the spring we moved the hospital patients out of very cramped quarters to the premises newly bought for the erection of a regular hospital building. The houses, being old and dilapidated, proved to be a hot bed of infection. Nearly every patient entering would contract fever, so that in a short time the place was shunned like a pest house, and rightly so. Up to this time we had had no deaths. Two deaths now occurred, which added to the fears of the people. The wonder is that there have been any hospital patients whatever.

Fighting Small-pox by Vaccination

Smallpox is a yearly scourge in nearly every city of this region. With a good supply of virus, frequently renewed by inoculating calves, we were able to practise preventive medicine in Yachow and neighboring cities. This was thoroughly appreciated by the people as evidenced by the large numbers that applied to be vaccinated. The great difficulty, in visiting the surrounding cities to practise vaccination, is to provide for the care of the hospital and dispensary during one's absence. We ardently hope the next addition to the Yachow force will be a medical missionary. Fortunately there is a walled city in the center of a populous district but fifteen miles distant. As this can be reached after dispensary hours Saturday afternoon, I have spent my Sundays there the last six months, seeing patients and superintending the Sunday school at our chapel.

With thirty-five scholars in the industrial school, our capacity has been somewhat taxed. Of the eighteen original scholars who entered three years ago, twelve are still in the school, which goes to prove that the

first essential to the attainment of our object in opening an industrial school, namely, the holding of the scholar through a term of six or more years, is being realized. If the pupil is to spend but one or even two years in the mission school and then leave, as is the case in most schools of this region, he will not only be of no future use in the work of the mission, but, unless converted the influence on his life will be but transient. The second essential will be the conversion of the scholar. We think we have the first fruits of this all-important end in the recent professions and changed life of one of our brightest students. His help has been enlisted to influence his classmates and this, together with the prayer of faith constantly offered by our many friends, will surely triumph and that right speedily. Object of Industrial School

The number of dispensary treatments for the year was 8,574 of which 2,376 were new cases. We have had 117 hospital patients.

Report of Mr. Taylor:

The first year of the new missionary's life at his station has little in it that is worthy of report; he finds himself an added burden rather than a help; even the least matter of business he wishes to transact has to be done for him by an already overtaxed man. My fellow workers, although overworked themselves, have guarded my time and kept me from interruptions, so that since last April I have been free to study the language.

A report of the work of the year will be given by Mr. Openshaw; and when you remember that one man has done it all, you can judge of the strain upon him. In journeyings often, in season and out of season, he has preached the gospel and attended to the thousand and one matters that the station brought to his notice.

I would rather make a plea than render a report. It is ten years since the first Baptist church of Yachow was founded by three foreigners. During that time the country has been covered to the north, south, east and west of the city. We have eight outstations, some of them large enough and important enough to require a missionary to care for them. At Ningyuanfu we have a work that is demanding more careful oversight. It is the last "Fu" city in the province to be occupied by Protestant missionaries. From this time forth, the occupation of the lesser cities and the market towns will call for more attention. If we could place a sufficient force at Ningyuanfu and at the same time receive some recruits for our present centers, we could make a most decided advance toward Burma and add one more link to the chain of stations with which we hope to girdle that part of Asia lying between Hanyang and Rangoon. This is our first duty. It is also our greatest opportunity. What we need, then, is men for the work. The other matter that calls for serious consideration and prompt action is the founding of a correlated system of education for our West China Mission. Sporadic efforts have been made in the past and have yielded good results, but the time is past when such efforts will suffice. Economy of men, A Chain from Hanyang to Rangoon

Schools Needed

money and time demands that the right men and the right place be found for this most important work. The different study classes held at the central stations, from time to time, prove both the need and the possibility of this work, once the men are found to undertake it.

The outlook at Yachow is encouraging; the people are friendly and well-disposed to the missionaries, and some of them are seriously studying the gospel teaching; the outstations, although at times left without a leader, are on the whole in a healthy state. We have great cause for thankfulness for in very truth "the Lord hath helped us."

MISSIONS IN JAPAN

JAPAN

THE beautiful kingdom of Dai Nippon, "great day-spring," consists of five large islands and many hundred smaller islands. Having about the area of California, it extends from twenty-two to fifty-one degrees of latitude, as from Cuba to Nova Scotia. The climate of the greater portion is temperate; the scenery is delightful; the soil is fertile and highly cultivated, even well up the mountain slopes. The people number about 46,000,000. They are small but vigorous and active; intelligent and versatile, kindly, courteous and with natural artistic endowment, but lacking when judged by the standards of Christian morality. The present dynasty is said to have been founded about 660 B. C. The ancient state religion is Shintoism, without moral code or doctrinal creed, a compound of nature and hero worship. Confucianists are numerous. The popular religion is Buddhism, introduced about 560 A. D., with numberless temples and idols, and an idol-shelf in every home.

A JAPANESE FAMILY

This beautiful family is typical of the many now in Japan who have sent fathers and brothers to the front to fight for their country. The mother sits in the center with the youngest child in her lap, and her other daughters clustered around her. The two standing in the rear are probably servants, but very likely may be distant relatives who are not abundantly supplied with this world's goods.

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MISSIONS IN JAPAN

Churches, 33; members, 2,219; added by baptism, 224

WE have dealt quite fully, upon other pages of our report, with general conditions in Japan, which have become of conspicuous and world-wide interest. Our representatives, particularly in Tokyo and Osaka where military hospitals are established, have participated actively in the unique forms of work developed by the war. The results are not such as can be gathered in statistical tables or in formal reports, but they have added greatly to the strength of the forces working for the Christianization of Japan. It is evident that the life of the country is becoming permeated by these and like gracious influences. They indicate that the total result of a first generation of missionary activities is far greater than the numerical strength of Christianity in the empire would indicate. It is stated that not less than 246,000 persons, or one out of every sixteen visitors to the exposition at Osaka, were present at religious meetings held in connection with that festival. An encouraging sign of the times is found in the wide prevalence of interest in the Christian Scriptures and the desire for instruction in these writings by Christian teachers.

Untabulated Results

Interesting incidents of the year are the formal reopening of Morioka as an independent station, the removal of the work of one of our missionaries at Chofu to Shimonoseki, and the addition to Captain Bickel's vessel of a steam equipment. This little white ship is now known through the length of the Inland Sea. It is estimated that 40,000 people have attended meetings held by Captain Bickel or his native associates; the vessel has conspicuously won official favor through its work and the manly character of its commander. Two central preaching stations are established and twelve others frequently visited, and to several hundred the vessel has gone at longer intervals. The state of Captain Bickel's health has given his friends deep concern. We earnestly pray that his life may be spared for the crowning of his unique labors with the reward he so earnestly covets.

Under Steam

The advance of the curriculum of Duncan Academy to the work of the first year of a collegiate grade marks the beginning of a new era for this valued institution. This step is necessary, if only for the better preparation of students for the work of the seminary and for their later work in the Christian ministry; but as obviously it is required for the fitting discharge of our responsibilities as a leading

Toward Collegiate Grade

missionary organization. Our work would be very imperfectly done if it should fail to offer opportunity for higher study under Christian influences to the youth of our churches and to others attracted by this type of training. The work of the seminary is marked by gratifying gain alike in the number and quality of its pupils, and in the strength and breadth of its work. An important change has been made in the adoption of an advanced course of study supplementary to the regular course. The proposed union in the conduct of the seminary is made with the unanimous approval of our missionaries and those of the Southern Board. A warm fellowship has always marked the relation of the two bodies.

Work at St. Louis

The letter of Dr. Bennett refers briefly to an important service performed by him and by Mr. Jones during their stay in this country in work for Japanese at the exposition at St. Louis. Here the seed of the Word was faithfully sown with results that will be known at the time of final harvesting.

BAPTIST THEOLOGICAL SEMINARY

Number of pupils, 22

The work of theological instruction for the mission in Japan is conducted at Yokohama. The seminary, of which Dr. Dearing is president, has a missionary faculty with Japanese assistants.

WORK at the seminary has continued, unaffected by the turmoil and distress of war. The service rendered to the mission by this institution is beyond estimate. Its graduates are found doing faithful and efficient work in nearly all sections of the field. The year has witnessed some changes in the teaching force, Mr. Parshley taking needed furlough and Dr. Bennett returning in the summer to his former work in New Testament exegesis and homiletics. Mr. C. K. Harrington continues his work in the Old Testament. Mr. F. G. Harrington is assigned temporarily to the seminary for special work. Mrs. Dearing and Mrs. Bennett also have given assistance in the classroom. Dr. Dearing, as heretofore, writes the general report. A forward step, of great significance in the development of the seminary, has been taken in the introduction of an advanced course designed primarily for students entering with full collegiate preparation. The regular course will be continued for those who have not had this advantage. Reference is made elsewhere to the plan for union with southern Baptists in theological education.

A Significant Step

REPORT OF DR. DEARING:

The war has affected our work in the seminary far less than we dared to hope at the beginning of the year. We have lost no men in the various

calls for troops. One of our students, who served through the China and Japan War and continued in the army up to the time of his entering the seminary two years since, has been expecting to be called out. Frequent prayers have been offered that he might not have to go, and as yet he is in the school. The nearest that the war has come to us has been in the death at Port Arthur of Amano San, who graduated from the seminary in 1903. He was for some years an earnest evangelist, and after active service in the China-Japan War, served faithfully as a pastor at Nemuro and Odawara. Some two years ago he joined the United Presbyterians, with whom he was working at the time he was called into the army. The war has interfered little with the spiritual atmosphere of the school or with the interest in study. Neither did it hinder men from entering in the new class in the fall. I am convinced from what I see among the students that, when Japan is thoroughly Christianized, a war like the present one will not be possible any more than in America. Christianity puts a new value upon life that causes men to say, "Life is too valuable for the spread of the truth to be given up in bloody conflict with the sword." Again, I think that the loyalty to country as exemplified by the troops, is likely to have a reflex influence upon the Christians; and there will come forward those who will say later on, "I can not give my blood for my country as others have done in battle, but I can give an equally zealous self-sacrificing service in daily dying for my Lord"; and we shall see a new kind of Christian service such as the past in Japan has not known.

The War and the Seminary

Four men entered the seminary in the fall from the little Morioka church, a splendid contribution to our future ministry. Credit for this is due to the missionary in charge, Mr. Axling, as well as to the church.

This year seemed a wise time for acceding to the general wish of the Japanese and for following the custom of other theological seminaries in Japan by dividing our course into an advanced course and regular course, placing students with a considerable educational preparation in classes for the most part by themselves and not compelling them to follow precisely the same course as those who come with limited education. Although this involves the forming of small classes and is a multiplication of labor, it is more satisfactory to the students and will, in some instances, prove a great advantage. The advanced students will be in the minority for some time perhaps; but by such a division of courses they will not be driven from our school, and the way will be opened for the further development. Under present conditions in Japan neither class of men should be kept out of the school; and if they are admitted there is great dissatisfaction, as well as injustice, in keeping them in the same classes.

A More Advanced Course

Four men completed the course of study in the spring. Mr. Nakashima was at once settled in Chofu and Mr. Asahara in Tokyo. Mr. Takahashi had the American fever and, as soon as possible, left for Seattle, where he soon engaged with the Publication Society as colporteur and general evangelist among the Japanese on the Pacific Coast. Mr. Goto, who completed his course in an irregular way, carrying on his

business as milkman at the same time, continues to do excellent service as an evangelist in the city.

The evangelistic spirit is strong in the school. During the winter vacation of nearly two weeks, two men went on a tour through the Mito-Taira District with much success. Four other men of their own accord visited Atami, where a large number of soldiers were temporarily stopping after their recovery from wounds, before going back to the front again, and held some very profitable services among them.

Practical Evangelism by Seminary Students

During term time every man is engaged in some evangelizing place, preaching at least once a week. These places are good feeders for the Yokohama church. During the summer, of course, each man is in charge of some church or preaching place somewhere in the country, and so, by a longer experience, learns his needs and the sort of preparation that he must have for the work of a preacher. This constant training during term time and vacation is found to be an excellent method of helping our young men to become practical preachers. Other seminaries in Japan do not lay so much stress on this feature as we; but during the past year our plan has had frequent commendations from prominent Japanese. Our teaching force has been the same as regards numbers. Dr. Bennett's return to his work was offset by the furlough of Mr. Parshley. Mr. Hoshino, the Presbyterian brother who has so faithfully and excellently aided by instructing in rhetoric and in a part of the work usually coming under the homiletical department, left for America in the summer; his place has been filled by Mr. Mori, a young pastor in Yokohama, who has lately returned from Auburn Seminary. He has been able to give some aid in the seminary in addition to his work as pastor of one of the Presbyterian churches in the city. We are looking forward to the return to us of our Mr. Takahashi, who is now in the Southern Baptist Theological Seminary at Louisville, where he is doing excellent work in preparation for future service in this seminary. Considerable assistance has also been given in the school by Mr. F. G. Harrington, Mrs. Bennett and Mrs. Dearing.

DUNCAN BAPTIST ACADEMY

Number of pupils, 46

Duncan Academy, an institution rendering increasing service to the entire mission, is located in Tokyo. The principal, Professor Clement, is assisted by a Japanese faculty.

PROFESSOR CLEMENT has been in sole charge through the year, Professor Topping continuing his furlough in America. Although no radical changes have taken place, the year marks the beginning of a new era for the academy. The extension of Harris Hall, effected through the generosity of Mrs. Harris, has made possible the introduction of new classes, the intention being gradually to raise the institution to college rank. A tentative curriculum has

A Generous Gift

been outlined which conforms, in general, to that of Western institutions, less prominence being given, however, to the classics. Attention has been drawn to the school, both in Japan and this country, through recent books published by its principal, his "Handbook of Modern Japan" being now in its fifth edition, and a second valuable work upon Japan having recently been issued. Since his arrival in Japan in the fall, Mr. Merrifield, while residing at Tokyo for language study, is rendering welcome assistance in the school.

REPORT OF PROFESSOR CLEMENT:

This has been a year of slow but steady growth in the school. Early in January we were compelled to bid good-by to Mr. Topping, who, after eight years of hard work in school and churches, started on his furlough. One meeting served the double function of a farewell to him and a reception to Rev. H. Watanabe, one of the first graduating class of the academy, as pastor of the Yotsuya Church. And, toward the end of 1904, we gave a most hearty welcome to Rev. Fred Merrifield, who is temporarily assigned to Tokyo for language study and is permitted to assist in the work of Duncan Academy as much as possible without interfering with such study. His own tastes and experiences in America render him unusually fit for work among young men.

Departures and Arrivals

In April two new classes were organized, a first year class each in the academy and in the college. The latter is a new feature, to which we have looked forward ever since the inception of the school, but have not been able earlier to put into effect. This course will cover three years; and the curriculum is, in general, quite similar to that of the *Koto Gakko*, both private and public. But it differs especially in the point that the attention of the pupil is not scattered over so many different branches, but is concentrated upon as few as possible. The work in this course is largely English, both directly and indirectly; and, as the pupils are very industrious, it is unusually interesting. When all three classes are running, we shall be needing a new name, Duncan College.

College Work Undertaken

During the spring term we lost one of our best men. He was a student in the college class and teacher of calisthenics. He had graduated with honor from the military college, being one of those whose high standing entitled him to receive a silver watch from the emperor; he had taught horsemanship in that institution for three years; then he resigned and entered our college class in preparation for the ministry. But in June he was called out to join his regiment, the Eighth Cavalry, in which he was a sergeant. We were sorry to lose him, but proud to have such a noble representative in the army. Before leaving, conscious that he might fall in battle, he left 30 yen in the hands of his pastor, with instructions that he should be buried with Christian rites. We hear from him occasionally: he says that he "trusts all things to the Lord Jesus Christ," and "finds great comfort in his Bible and hymn book." He is a true Christian soldier, who will be found faithful alike to his political and to his spiritual Lord.

A Christian Student at the Front

Larger Quarters

At the beginning of the fall term, in September, we had four new recitation rooms afforded us by an extension of Harris Hall. This was made possible by the generosity of Mrs. Robert Harris. The recitation building, the dormitory and the mission house have all been repaired and repainted, so that we are now much more comfortably situated than before. We also have now the conveniences for carrying on the college course. We have thus every reason for gratitude on account of many blessings.

YOKOHAMA

Churches, 4; members, 486; added by baptism, 16

Forty years ago Yokohama was an insignificant fishing village; but since being opened to foreign trade in July, 1859, it has developed with marked rapidity and is now one of the great oriental ports. It is located on the western side of the gulf of Yedo, eighteen miles below the capital, Tokyo. As one approaches the city by water he sees spread out before him numerous low tiled houses. Beyond these rises a sort of semi-circle of low hills known as the "bluff," on which are found mainly the homes of foreign residents, many of which are very beautiful. All our missionaries to Japan leave the steamer at Yokohama and here receive their first impressions of this interesting people. In clear weather one has a fine view of Fujiyama, the famous extinct volcano, which rises in a single peak, often snow-capped, to a height of 12,370 feet.

THE instructors in the seminary give general oversight to evangelistic work in the city and vicinity. In this they have the cooperation of the seminary students. Miss Converse continues in charge of the flourishing girls' school conducted at the Mary Colby Home under the care of the Woman's Society of the East. Miss Wilcox, arriving in Japan in the fall, succeeded to the place of Miss Dodge, who has been transferred to Himeji.

REPORT OF DR. DEARING:

My work has included the care of preaching places in the city, where the students have held services; frequent attendance at these has convinced me of the excellent results reached. A few years ago this work was practically limited to open air preaching; now very much is done by way of Bible classes. Those who attend the services and show some degree of interest are gathered into quiet Bible classes for study, and most important results follow. The faithfulness of the young men in this teaching and the eagerness of the people to meet for such study are alike encouraging.

Value of Quiet Bible Classes

As has been my custom in other years, and as seems an inevitable incident of living in a community where so many Europeans are found, there has come to be not a little opportunity of service outside of strictly Japanese work. Altogether, the year has seemed more rich than any preceding it in opportunities of service. Only the Master can measure its value. Mrs. Dearing has given help, not only in the work in which I am directly engaged, but also by extended visiting among the Japanese women of the city and in very successful Bible classes in English for

young men, which have been held in our home and which have resulted in the conversion and baptism of not a few.

REPORT OF DR. BENNETT:

The first half of the year 1904 was spent in America. The use made of most of that time calls for no report here; the month of May, however, was given up to Japanese work. It was my privilege then to assist some of the brethren and sisters in St. Louis in some special meetings for the Japanese who were attending the World's Fair. There were no baptisms while I was there, nor many afterwards, but I am firmly convinced that the meetings were helpful in at least three ways: namely, in assisting Japanese Christians whose faith was put to the test while in St. Louis; in making, in the minds of some of the unconverted of their countrymen, the deepest religious impressions received during their visit to the United States; in interesting many American Christians in Japanese mission work. Japanese Work at St. Louis

We returned to this country in the summer; and in the following month seminary work began, and I have been busy ever since, having my old departments of New Testament exegesis and homiletics. The seminary is in a flourishing condition. The church in Yokohama seems to be united and prosperous. The pastor, elected during my absence, Mr. J. Uyeyama, is earnest; and his long Christian experience and familiarity with the church and all its resident members, give him peculiar qualification for his office.

There are some discouraging features in the country work, especially at Odawara: our little band there have become cold and scattered; but we are hoping for better things in the near future. The other stations have about maintained their own. We have great need both of prayer and of devoted workers. Mr. Mitamura continues faithful as ever, and Mr. Ide seems to be even more earnest and devout than he was two years ago. Mr. Amano, once one of our preachers here, went to the war and died in a hospital in Manchuria.

REPORT OF MR. C. K. HARRINGTON:

In connection with the theological seminary, during the spring term the care of the advanced class in New Testament study was added, as for several previous terms, to the work of my own department, the Old Testament. Dr. Bennett having returned during the summer, my work in the school for the fall has been confined to the Old Testament classes. At the Seminary

Of more direct missionary work during the year, I may mention that which I have attempted to do, as my brother's substitute, in the pastoral care of the Immanuel Church, Tokio, and, as Dr. Bennett's substitute, in the supervision of the several stations in connection with the Yokohama field. In this latter I have been able to do comparatively little. To Kawasaki, the easiest of access, I have made a number of visits; but as for the others, occasional meetings for consultation with the Japanese workers have been about all I could arrange. Dr. Bennett and my brother having both returned, this work and that in Tokio have been lifted from my shoulders.

Out-field Work

On the field specially entrusted to myself, in the Matsumoto valley, there have been no marked developments. The failure to find a suitable evangelist to cooperate with Mr. Kaneko in the work there, has prevented the degree of progress we had hoped for. The stations at Matsumoto and Yamatomura have hardly held their own, depending on brief monthly visits from the evangelist. At Ikeda, too, there has been no noticeable gain, though Mr. Endo continues to do what he can as a lay preacher, and there are some hopeful inquirers. The work at Omachi, where Mr. Kaneko has his home and which receives most of his attention, is in a healthy condition and considerable advance is hoped for in the immediate future, though only one was baptized there during the year. In the summer I spent six weeks in the Matsumoto valley, and found many things of an encouraging nature. The people everywhere were very friendly and seemed ready to listen to the gospel message. One meeting that we held in a hotel half a day north of Omachi, where we have one believer, was most encouraging; the people came after their day's work in the fields from half a dozen neighboring villages, and listened with unabated interest till nearly midnight. A pleasant feature of my several weeks' stay in Omachi was a daily morning Bible class for the study of Ezekiel; it consisted of Mr. Kaneko, Mr. Nambo, the most energetic lay worker among our Shinshu Christians, the preacher at the Methodist preaching place in the town, and a teacher in the high school, who has had some Christian and theological training.

What time has remained to me during the year I have devoted as usual to my own language study, or to duties which fall to me as one of the language committee. A considerable amount of time during the summer vacation was consumed in this way, I hope not unprofitably.

TOKYO

Churches, 9; members, 535; added by baptism, 26

Tokyo is the capital of the Japanese Empire and has a population of nearly 1,500,000 stretching over about one hundred square miles. The object of most conspicuous interest in the city is the imperial castle, situated on a hill near the center, enclosed in double walls and surrounded by a broad moat. Within the enclosure are beautiful gardens with trees, plants, a waterfall and other artistic features. Tokyo contains the foreign legations and is becoming rapidly cosmopolitan in character. It is also the educational center of the empire, with 50,000 students in its numerous institutions, among which are the Imperial University and the university for women. Eighteen missionary societies are conducting work from Tokyo as a center.

Effects of War at the Capital

THE disturbing influences of the war are felt more keenly, perhaps, at the capital than elsewhere in the empire. The reports of Mr. Fisher and Mr. Hamblen agree, however, that the total result is certain to contribute to fuller recognition of the value of Christianity and larger opportunities for Christian work. Mr. Hamblen writes of encouraging progress in the two churches under his care. Work for women and children is effectively carried on by

Miss Kidder, Miss Whitman and Miss Clagett, of the Woman's Society, East, while the school work of the Sarah Curtis Home, conducted by the two former, prospers increasingly. An interesting work has recently been inaugurated among the wounded soldiers in the hospitals. Mr. Brand, while residing in Tokyo, has charge of work at Kofu and is engaged also in general evangelistic effort.

REPORT OF MR. FISHER:

During the entire year the mind has been so filled by the war, its hopes and sad anxieties, that sometimes it has seemed there was little room for the gospel message. Comparatively small though the number is of those in Japan who are personally followers of Christ, the long-time workers here have rejoiced and taken fresh courage as we have seen Christian principles shaping many acts of the government and influencing not a few around us.

Influence of Christian Principles on Government

Many thinking men have come to distinguish between the spirit and thought of true Christianity and that which dishonored the name. Many have come to realize, as we have long hoped and prayed, that neither the forms of Buddhism nor anything else except the power of a living Christianity can really do for Japan what it needs. Progress in this direction during the year is proved by the wonderful lessening of prejudice against Christianity and by the increased number both in Tokyo and in our country work who are seeking to know what this teaching really is. It has been emphatically a time of seed sowing, but sad experiences have helped prepare many earnest listeners. One of our Tokyo members said good-by at one time to three new relatives who were bound for the front, and in only a little time came word that all three had been killed in the Nanshan battle. Many soldiers' families left at home felt that they must have consolation that nothing but the teaching of the living God could give. Conscripting in our Tochigi District to fill vacancies in the ranks occasioned by deaths of men from that very district, made a great many think earnestly; but probably the most earnest hearers of all have been the soldiers in the hospitals who have faced death in horrid forms, and now, as some of them are getting ready to return to the conflict, have time to think. Many of these hear most gladly, are eager to receive the gospels and hymns given them and some show that they are already changed men.

War's Sorrows and Opportunities

We can but believe that one of the results of the sad year will be such knowledge of God's truth in Japan as it has never had before. For this our churches have been praying as well as working; we are thankful to know that many in America have been praying with them.

I have one helper preaching in the country and two here working directly for the church and in public outdoor evangelistic services; it is my greatest pleasure to do all I can to help them. The work is limited only by our strength.

REPORT OF MR. HAMBLEN:

War Does Not Hinder Work

One would think that the stress of such a war as this people is waging would seriously hinder religious work, and that the fact that her opponent is a Christian nation, at least in name, would turn Japan against all Christian effort; it is rather a time of greatest opportunity. The crisis through which she is passing, its cost in men and money, the anguish of heart, the anxiety attending the struggle have reawakened the religious feeling in the heart of the people and a prominent missionary declares that, in his opinion, the time has passed when it can be said that Japan is a nation without a religion. Moreover, the fear that Christian work would suffer because her enemy is listed among Christian nations was unfounded. The effort on the part of a few zealots to raise a religious issue was speedily stopped by a public communication of the minister of state, showing the political character of the struggle, and that it could by no means be called a religious war. A representative gathering of the religious leaders of Japan, at which was present even a prominent member of the Russian Orthodox Christian Church (Greek Catholic), voiced the same truth. The Young Men's Christian Association, under its own name and by express permission of the army officials, is at work among the men at the front and is winning high commendation from all. The Japanese people at large and even those of royal blood, are contributing to this work; and Minister of War Terauchi has just expressed to one of the Christian Association officials his "deep appreciation of the splendid work" being done in behalf of the soldiers at the front. The military hospitals, also, are open to Christian workers, and their visits are eagerly awaited. This opportunity, unique and insistent, claims our deepest sympathy and effort. But how to meet it? The churches, because of the higher prices of commodities and increased taxes, can with difficulty raise their usual sums; our appropriations hardly suffice for our regular work, and the time and strength of the workers are unequal to the demands upon them. At such a time one covets the money, time and strength, both physical and spiritual, manifold that he has.

A Union of Churches

My report of a year ago recorded the union of the two churches in the Kyobashi District of Tokyo in the formation of the Kyobashi Memorial Baptist Church. The experience of the year has shown the wisdom of this step. To be sure, some few hindrances to smooth working have manifested themselves, but God has blessed the union and is still blessing it. The Sunday morning service is held in the chapel. For the evening service Pastor Nakajima and his flock go to the preaching place, which was formerly the home of one of the uniting bodies, and hold an evangelistic meeting. A successful Sunday school is carried on by the pastor's wife and a young man who volunteers his services. Some of the women of the church are associating themselves with the women's work of Miss Clagett, carried on in connection with the day school near at hand, and with the kindergarten mother's meeting close by, under Mrs. Hamblen's supervision, hoping in this way not only to get good but to give it. One member of this church visited his old home during the year to tell his

old friends there about the salvation he had experienced. The trip must have cost him some twenty-five dollars besides his time. He returned full of enthusiasm and thanksgiving to God for his mercy; for many, seeing his changed life and hearing his story of God's love, became interested in this salvation for themselves, and several old believers who had not been showing their colors were awakened to repentance and to a new zeal. A Zealous Worker

The Shiba Church, the other one with which I am associated, has continued its work as usual. There have been hard places in its experience. Finances have often been at a low ebb. The pastor has often been discouraged at not seeing the fruits of his labor, as he has wished. But God has blessed it with fairly well-attended meetings and an excellent spirit among its members. It has a large non-resident membership with which it keeps in close touch through correspondence; several are in foreign lands; many are in evangelistic work in their own land. Its Sunday school is most successfully carried on by three of its younger members. Mr. Brand has recently opened work not far from his old headquarters, where the Shiba Church had its birth. It is near its present home, and we are hoping it will be built up by its help.

Never was there such an opportunity for Christian work in Japan as now. God has wonderfully opened doors and broken down prejudice. The direct and indirect influence of Christ is seen on all sides. It is now flood tide in Christian work in Japan. The coming months will demand all our resources of time and strength and heart and money. Flood Tide

Report of Mr. Brand (Kofu):

Assisted by one of my old helpers, a graduate of the theological seminary, I have held, during the past year, a large number of evangelistic meetings in Kofu. The gospel was faithfully preached there, but the war spirit was so strong at the time, and the minds of the people were so much occupied with their victories, that none decided for Christ. Our meetings were often interrupted by processions with flags and drums and horns, and our listeners were drawn away by the shouting crowd. I have endeavored to arrange with an ordained, well-qualified preacher to go to Kofu to take charge of the work during my absence, but because of lack of funds have had to allow him to go to another missionary. A native worker is still needed there. War Spirit Hinders Work

I have had two preaching places in Tokyo during the year in both of which there have been earnest inquirers, some with tears, desiring to be saved. I also held by invitation a series of evangelistic meetings in the home of one of my first converts in Tokyo. This man, a dyer by trade, was baptized about fourteen years ago, and is now a deacon of my old church in Shiba. These meetings, at which several of my old members were present uniting with me in prayer, manifested signs of blessing. Some inquirers and some who professed faith are still calling at my house and attending the other meetings. At one of the preaching places I had meetings five nights during the week, and the work was very encouraging.

The room was full nearly every night, and many remained for private instruction and to be prayed for. Several have professed faith in Christ, and are asking about baptism. One young man who stayed after the meeting one night asked if our God could have mercy on such a prodigal as he was, and another said very earnestly, "I want eternal life." One young man, who had united with us one evening in reading the Scriptures having his Bible with him, said that he was a Christian and that he had first heard of the Saviour ten years ago in one of my meetings for children.

Young Men Interested

A Christian doctor who has attended my meetings asked us to visit the sick and wounded soldiers in one of the hospitals, and Mrs. Brand, my helper and I have visited and talked with a large number of the soldiers in the wards, and have given away many tracts and portions of the New Testament. Much of this kind of work is now being done by different missionaries, and good seed is certainly being sown.

MORIOKA

Churches, 2; members, 130; added by baptism, 17

One hundred and twenty miles north of Sendai is the city of Morioka, an important educational center of 35,000 people. An independent work was opened here early in the history of the mission, but this was merged later in the work at Sendai. During the past year the place has again been recognized as a separate station, and is in charge of Rev. and Mrs. William Axling. In addition to the primary schools of the city there are two middle schools, a medical school, industrial, agricultural and policeman's schools, together with two schools for girls. From this large student class have come some of the brightest converts. The outlook for the church is excellent.

An Old Station Re-occupied

BY the removal of Mr. Axling to Morioka, one of the older stations is restored to its due rank. Mr. Axling has made heroic effort to regain health without giving up his work. His report rejoices in a large measure of success in this attempt; but we deeply regret that later advices from the field are less assuring. The church at Morioka has taken on new life from the presence of the missionary. The new interest in the study of the Bible and the large number of inquirers at all centers of work are full of promise for the future. Mrs. Axling, through Bible women supported by the Woman's Society of the West, carries on effective work among the women.

REPORT OF MR. AXLING:

God has been good. The year that is gone has witnessed one of the most desperate struggles of my life, namely, the struggle to regain my health without a home going. It has taken all the grit, all the courage, all the will power that I could command, but thanks be to God he has in a large measure given me the victory.

Ever since coming to Japan we have felt that Morioka, a city of 35,000 people where no missionary family was living, ought to be our field of labor. Therefore, having received permission from the Executive Com-

mittee, in the first stage of returning health, we bade farewell to our fellow laborers at Sendai and with joyful hearts turned our faces to this field of unspeakable opportunity and innumerable open doors.

We found the church here in possession of a fairly good building, but located in a back lot on a side street where the public could not be attracted to the services. Our first effort, therefore, was to get the church building moved to a more suitable location. This has been accomplished; we have now one of the best locations in Morioka. The building has been thoroughly repaired and, best of all, the money for this has all been raised on the ground. I hope this will be a mighty stimulus toward self-support for the future.

Church Moved to Prominent Location

A street preaching place has been opened in the very heart of the city, where we hope to give the gospel to many whom we cannot reach at the church. Four Sunday schools under Mrs. Axling's care are making splendid progress. Work has been opened in two new outlying districts, under most encouraging conditions.

The fact that this year four bright, earnest, consecrated members of this church have entered our theological seminary at Yokohama to prepare themselves for Christian work, and that a fifth one will attend the special session this winter, is a cause for profound gratitude to God. Also one young woman has entered our girls' school at Sendai to fit herself for the work of a Bible woman.

Another most encouraging feature is the new interest evident everywhere in the study of the Bible. To meet these demands I have, at the request of the principal, organized a Bible class at the Morioka Police School for the students there. I have also organized a class for teachers, which is attended by teachers from the normal, commercial and primary schools of the city. There are still other requests for classes that I have not yet been able to take advantage of.

Still another cause for joy and hopefulness is the large number of inquirers connected with our places of work. Never in the latter history of Japan were so many people either secretly or openly studying Christianity as now. In some of our outstations there is a real revival spirit at work among the people. At a place called Tono this spirit has taken possession of a large number. Hundreds attend the services, and many are most earnestly inquiring. This is especially encouraging because in this city of 10,000 people we worked for some ten years with only one convert.

Awakening After Ten Years

In general a spirit of tolerance has taken the place of intolerance on the part of many who do not themselves favor Christianity. So that in many educational institutions, where some few years ago the faculty did all in their power to oppose Christianity, now, though they may still disapprove, they do not publicly and actively oppose. Of course opposition has by no means all died out, but there has been a great change.

One million, three hundred thousand precious souls inhabit this Morioka field. The work that our present funds and workers allow us to carry on cannot by any possibility give the opportunity of hearing the gospel to

Meeting an Opportunity

more than 75,000 of this number. What shall be done about those other 1,225,000? This to me is a burning question.

The Influence of the War

As I mingle with the people and hear their thoughts, the conviction constantly grows upon me that God is again going to make the wrath of man to praise him, and that this present war is going to mean more for the spread of Christianity in Japan than any other historical event since the introduction of Christianity into the empire. The sympathetic attitude that America and England have taken in regard to this war with Russia has made Japan feel that it is akin to these two nations. "American" and "English" have become magic words with which to get at the heart of the Japanese people. These words now open many a door that has long been closed to us. Just now the Church of Christ stands face to face with tremendous opportunities in this, *the* nation of this great and mighty East. Let us pray! Let us give! Let us live!

KOBE (including HIMEJI)

Churches, 4; members, 335; added by baptism, 82

Kobe is a city of 200,000 inhabitants, well situated on a excellent harbor at the gate of the Inland Sea. It was opened to foreign trade in 1868. At a distance of a mile from the water rises a range of picturesque hills, some as high as 2,500 feet, with pine-clad slopes. At the foot of these the city stretches for three miles along the shore. The streets are clean and well lighted and the water front has a fine stone embankment extending the entire length of the city. This is considered one of our most strategic Japanese centers. At Himeji, an important town near Kobe, and worked in connection with it, is a flourishing girls' school.

THE work at Kobe, with its ramifications at Himeji and in the Liuchiu Islands, has been conducted throughout the year by Mr. Briggs, in the absence of Mr. and Mrs. Thomson and Mr. Tenny. The death of Mrs. Briggs very soon after removal to Kobe was felt most keenly by her missionary associates, as well as by the Japanese Christians among whom she had labored. Mr. Briggs has borne these heavy burdens and responsibilities with a grace and fidelity peculiarly his own. Miss Hughes of Osaka has given much appreciated aid in the supervision of the kindergarten, and Miss Witherbee has continued her school work at Himeji. Toward the close of the year Miss Dodge removed from Yokohama to Himeji. Mr. and Mrs. Bullen are spending their first year at this station, engaged in language study. Mr. and Mrs. Thomson and Mr. Tenny are looking forward to a return in the coming fall, Mr. Tenny planning to take with him a chosen associate.

REPORT OF MR. BRIGGS:

Progress at Kobe

The work at Kobe, well organized and under the able leadership of Pastor Yoshikawa, is nearest the ideal condition of being able to do without the missionaries of any Baptist church in this vicinity. Since Mr. Bullen's arrival in November, he has taught the Sunday morning Bible class most

acceptably. A class of young men, whom I meet every Tuesday night for special training in Christian work, is most encouraging, some of the members already having done effective teaching and evangelistic work.

Hiogo is a difficult district, where Hara San, the evangelist, is earnestly leading a little band of Christians. One youth, who to pay his way in a Christian school peddles milk before daylight, is showing such devotion to the work of Christ as to make us realize anew the value of work in localities where such boys can be reached. The eight baptisms reported represent faithful work. Eager for an Education

The work at Naha, in the Liuchiu Islands, has specially felt the results of the war in dull business and the going to the front of some of the best workers. There has also been a long drought which has brought a partial famine, and the most prominent member, a lacquer manufacturer, has become helpless through a stroke of paralysis. In consequence the brave resolution to raise money for a church building, with which the twenty-six converts who were baptized in January and the older Christians began the year, has given place to the feeling that they are doing well to hold their own. The people are very poor and very avaricious. The statement by the evangelist that money must be collected for new mats for the floor kept a good number from attending services until the new mats were down and the danger past. Wages are from five to twenty cents per day; the women are better workers and generally earn more than the men; this is so fully appreciated that young men and even boys in school get married in order to be supported in idleness by a lustling wife.

But the transformation, which can be seen especially in the women, from dirty, quarrelsome natives to clean, happy Christians makes us eager to be both earnest and patient in the work for these interesting islanders for whom Christ died. Christianity's Transformation

The work at Himeji has known both bereavement and blessing. Mrs. Briggs' call to heaven was a deep loss, not to the missionary circle alone, but to the homes she had visited, to the young men's classes where she was a blessing and inspiration as well as interpreter, and to the many Japanese Christians who knew and loved her. All were deeply affected by the loss of a rare and helpful friend, but a blessing came by the emphasis which her death gave to the truth she had taught. At the crowded meeting held in her memory at Himeji, a member of one of the young men's classes, a normal school student, surprised the people by standing and saying that he wanted to take advantage of the occasion to confess publicly his faith in the Saviour of whom Mrs. Briggs had taught, and to ask for baptism. When he was seated another young man arose and made a like confession and request. Within a month twelve people, who had been helped toward the light by her teaching and life, were baptized. Of the twenty-one who were baptized here during the year, there are few who were not definitely influenced by her life. The church has received some earnest members and a Young Men's Christian Association has been established for work among the students and young business men of the city. The members have been active helpers in the distribution of Scriptures Influence of a Devoted Life

and tracts to the sick soldiers in the hospitals. Still the present condition of this church, resulting from family feuds and a tactless evangelist, is one that calls for most earnest prayer.

A Strong Church in an Important Field

The first year of the Toyooka church has been a good one; only six have been baptized; but the church has developed into a band of workers, so that the work is carried on well even when Pastor Uchida gives much time to outstations. Thus Izumi, Kumihama, Rokujizo and Yushima are all reached and strong impressions in favor of Christianity have been made. This Toyooka church is particularly important as the center of over 1,000 square miles of well-populated country where no other missionaries are working. It is a great opportunity and responsibility. In the field as a whole we have much to be thankful for. The war has thus far helped more than hindered the spread of the gospel.

INLAND SEA

Churches, —; members, —; added by baptism, —

Lying between the islands of Shikoku and Kiushiu and the southwestern part of Hondo, is the Inland Sea. For beauty its many islands have sometimes been compared to the famous St. Lawrence group, although far surpassing the latter in grandeur, as some of them rise to a height of 3,000 feet. So close together are they that a steamer often has difficulty in threading its way through the rushing current. Thousands of people live in villages which nestle at the foot of the steep mountain side or in some sheltered harbor. Farming in miniature, fishing, weaving, quarrying granite are among the means of support. Buddhism holds the people in its relentless grasp. Until the gospel ship sailed in among them in 1899, no systematic missionary work was ever done for these islanders.

CAPTAIN BICKEL, though suffering much through illness, has continued persistently this most interesting and far-reaching work. Since the latter part of the year, upon urgent advice of his associates, he has taken rest and treatment at the Kobe sanatorium. His report records the baptism of a highly respected teacher on one of the islands and the subsequent patient endurance of persecution, also the remarkable transformation of a reckless crew into a group of sympathetic helpers. After a long delay the new engines are in process of instalment. So runs this graphic narrative, which while of more than average length is all too brief to do more than suggest the future outreach of this unique work.

REPORT OF CAPTAIN BICKEL:

War's Glory and Gloom

"What about the war?" someone says. "Which war? That with Russia or the one with the enemy of men's souls?" As to the first: In the islands, it means the pinch and sting of war, without its poor compensation of busy stirring scenes and pageants, the so-called "glory" side of war. On the mainland war songs resound in school and street; moving bodies of troops throng the roads, a cheering populace beside them. On the islands, an official order to join the colors; a few flags, poor and bedraggled; a patriotic speech or two, with a few cheers; and the young

men enter a boat to go to the mainland and—death! News is scant; the weeks drag by; another official notice, followed by soulless memorial rites at the village temple and heavy hearts with none to comfort. No excitement *here* to drown the heart cry of the bereaved.

What then about the war of souls? There is a steady advance all along the line. We of the little sea force thank God to be able to add our humble share to the story of victories won. Our one regret is this, that during much of the year, owing to illness, our case has been one in which others have fought and done for us rather than that we have fought and done ourselves. To them then, under God, we give grateful acknowledgment for all that has been accomplished.

Faithful Evangelists

The evangelists in the island centers have done faithful work. Preaching at the centers; itinerating to twenty outstations; care of Sunday schools, now grown from two to five in number; attending and addressing "send-off" meetings for men ordered to the front; visiting the homes of absent soldiers; teaching inquirers slowly, oh, so slowly and patiently, truths that seem so simple to us; this and much more these faithful men have done; this is apart from the ship's efforts. One center needed stirring up: the people were so lethargic and the evangelist almost discouraged. But God sent the stirring: a teacher, thirteen years the honored principal of a local school, believed. He had believed for three years or more; but he would lose his position if he came out. Three years we prayed, then he came out for baptism. His wife refused to cook for him. His mother threatened suicide to escape the disgrace. His child came running home from school: "Mother, the children say father has gone crazy, is it true?" Still he stood firm. We, being of sailor breed, called on our good brother, Rev. F. C. Briggs to administer the ordinance, which he did with all the grace that he has put into many another service rendered for us during this year, and which makes him doubly our brother. Thirty school teachers gathered on the deck of the "Fukuin Maru" to hear earnest addresses before the baptism, which was held on the beach under the towering mountains, a stone's throw from this man's island home. The baptism over, the teacher promptly lost his position. Should we help him? We decided we dare not until he had helped himself. He looked for work, but all doors were closed to him. The weeks went by; the trial was sore; some jeered; some, especially the relatives, abused roundly. Would he stand the test? Some said he was paid, and that by the "Jesus people"; he and we knew better. Then one day the tide turned; the jeering stopped, for the former principal appeared with a pack on his back selling paper, pencils and the like, and was once more an honored man: he had stood the test; it was enough. He is now to have a new pack, one filled with Bibles, and, later on, we hope to see him as an evangelist.

Tried as by Fire

At another center: Four years ago we entered the town amid greetings of "hairy savage" and "foreign fool," alone, strange and discouraged, but for God's presence. No house to be had, for a combine, locally

as strong as any dreaded trust at home, barred the way. Then followed the feud with the priests, told of in an earlier report; and now? Surely the dear Christ-child rejoiced as on Christmas last the 270 people, young and old, gathered to celebrate his birth. Eager hands had helped to decorate the house. The important men of the place came, even the mayor was there; and his son, a bright lad, read a short essay written by himself, on the meaning of the event. Better still, Uwo San, the old fisherman, and his son, a bright lad, too, were there; for there is no room for class distinction here. One young man read a paper. It was significant: he was a normal school student and was of a religious turn of mind. Now religions are many, and he said he was going to "have it out"; hence he took lodgings in a Buddhist temple with a priest, then went to the priest and to our evangelist and asked each openly for instruction, attending on each on alternate days. Finally he began to pray; when men pray there is hope. There are four more men now praying at that center, hence we have hope. Well, this man prayed and on this Christmas eve he read a paper in favor of Christianity. Thus he read publicly, unasked, his soul's declaration of independence, the first heard here in all the ages: it was a bold, brave deed. "Who follows in his train?"

Marvelous Changes

Wonders never cease, that is, the wonders of God. Whether in Wales in revival times or in the islands of Japan, 'tis the same. Those who have read the leaflet "Eight Bells" will understand; those who know the ship at close range will wonder most. It concerns our crew. Leading reckless, careless, godless lives, they had hindered our work, and given us many a sad hour. And the miracle? It is this: Did not those same men on many a night this year, when meetings were arranged and we were ill, go with the evangelist unasked to help him in our stead, the simple explanation of the skipper's illness being enough to satisfy the villagers? And was it not only a week ago, that the ship was in port, no evangelist on board and we away? We returned suddenly—we have been accused of having a bad habit of being sudden; it paid this time for we saw placards written in a rough hand, posted in the town, announcing a Christian meeting. "Whose meeting is this?" we asked of the boatswain as we met him. "It is ours; we have hired a house and are trying to do what we can; I hope you don't mind." Mind indeed! We can but thank God, whose mercy is ever new.

A Transformed Crew

When in America, the good friends at the Rooms whispered in our ear the word "Engine!" As a result we have dreamt of engines all the year. But they must have whispered the same word "Engine, what about an engine for the Mission Ship?" in the ear of many a good friend in the home churches, for the dreams are dreams no longer. Plans were made, the engines were ordered; but there was much delay, and we were anxious; what had happened? Had the engines fallen as a war prize to the Russian fleet? Finally a reassuring cable came, then the engines themselves; and now, as we write, the good ship is hauled up high and dry, the engines are being put in; and soon we hope to start out

The New Engines

again. We thank God for this great help. We also thank those good friends at home who have let him use them to make this help possible.

Other plans have been developed, such as that for issuing in the year before us a small Christian paper for circulation in the islands, which shall act as a kind of a news-letter from the ship and the Christian world in general to isolated island homes. The first issue is to appear in a few days. A journey, too, at the request of the home Board, for purposes of consultation with our good missionaries in the Philippines, while cut short by the war, demanded time and strength. A News Letter

Then, while we "heave to" for a moment and look back upon the ocean of God's mercy, despite the toil and difficulties of the voyage, we confidently run up our signal to the dear home folk, "Report me all well."

SENDAI

Churches, 5; members, 418; added by baptism, 36

Sendai, a commercial center of some 70,000, is an important city from every point of view. There is a mission compound of three acres situated on a picturesque bluff and having a very fine water supply. Rev. T. P. Poate began the work at Sendai in 1880, but for a number of years Rev. E. H. Jones has borne the responsibility of the station. The city of late has become well known as an educational center.

ON the departure of Mr. Jones in the spring, after a long term of service, the care of the Sendai field fell upon Mr. Axling, ill and overburdened. He writes of the widespread spirit of inquiry and of tokens of coming harvest. Dr. Bennett, having been asked to give such time as he can spare from the seminary to the oversight of this field, writes briefly of a visit in which a number of converts were baptized. The field should by all means have a resident missionary. Miss Buzzell, who conducts at the Ella O. Patrick Home the flourishing school work of the Woman's Society of the West, is now alone at this station, failing health having compelled Miss Paulson's return to America. Tokens of Harvest

REPORT OF MR. BENNETT:

In connection with the work in the Sendai District, of which I have temporary charge during the absence of Mr. Jones, I was privileged to baptize seven candidates, the last week in December. Humanly speaking, these were all brought to Christ by Mr. Akimoto, the faithful preacher at Sanuma. I am not yet sufficiently acquainted with this field to make a satisfactory report.

REPORT OF MR. AXLING:

In June Mr. Jones left for his well-earned and richly deserved furlough, Mrs. Jones and the children having returned to the home land two and a half years before. During this long period Mr. Jones had been toiling on alone. No one who has not experienced it can know the A Double Burden

sacrifice involved in such a breaking up of the home. As no other missionary could be spared to take the place of Mr. Jones the care of the Sendai field fell upon me in addition to the work at Morioka.

Hopeful Signs

Here as on the Morioka field, a new and earnest spirit of inquiry is abroad among the people. As never before they are examining Christianity and are most hopefully open-minded toward the gospel. Here, too, there are unmistakable signs of a coming harvest. The number of baptisms for the year, it is true, was not large; but, if some one had been upon the field to do the touring that should have been done, these figures would be much larger.

Special features of the work on this field are the work of the self-supporting church at Sendai and the work and influence of our girls' school there.

The church has been growing and has done aggressive work, notwithstanding the fact that many of its members, including some of its best workers, have had to go to the front as soldiers. In the absence of a regular pastor the members have assumed the burden of the work and carried on all the departments without a break. The work and progress of such a church as this, inspire new hope for the future of the Christian Church in Japan.

The Girls' School

Our girls' school under the efficient leadership of Miss Buzzell has taken a place well to the front among the girls' schools of northern Japan. It is an institution of whose thoroughness of work and genuine Christian training we may well be proud. Fifty-three bright, hopeful girls were enroled during the year. Twelve Sunday schools were carried on by the teachers and girls of the school in different sections of Sendai and in the villages near by. These schools furnish training in Christian work for the girls and give the gospel to many not reached by the work of the church proper.

Miss Paulson, as far as her impaired health would permit, has done most faithful evangelistic work among the women. Her quiet womanly spirit and true consecration to her work have won for her a large place in the hearts of many Japanese, who with us sincerely regret that she has to return to the home land to recuperate her health. I cannot

An Urgent Call

urge too strongly that a missionary be speedily sent to live on this important field. Until then, the work must most seriously suffer.

SHIMONOSEKI (including CHOFU)

Churches, 2; members, 61; added by baptism, 7

At the southwestern extremity of the island of Hondo lies Shimonoseki, and the suburb, Chofu, some four miles away. This is a commmercial city with a population of about 33,000. There is an atmosphere of Japanese conservatism about the place. This is especially true of Chofu, an old Samurai town. Here the homes of some of the old aristocratic families are still to be seen, having their lovely gardens with flowering trees. Our mission was the first to occupy this field. Shimonoseki is the nearest large port to the Korean coast.

THE long desired division of the Chofu-Shimonoseki work with the removal of Mr. Hill and Miss Mead to the latter city, is now being accomplished. Toward the close of the year a fine site was secured, and the removal of the mission houses from Chofu has now been authorized. Mr. Steadman will remain at Chofu in charge of a large and promising field. He will occupy but a part of the compound, the remainder being sold to meet the expense of removal. Mr. Hill writes of the effects of the war from a point close to the scene of operations, Shimonoseki being a port of trade with Korea. When the removal is completed, the mission will be equipped for aggressive work in Shimonoseki, a city destined to large development.

Long-cherished Hopes Realized

REPORT OF MR. HILL:

The first year of the war, so eventful to Japan and so fraught with meaning for the future, has been a very uneventful year to us in our work. No special opportunities have been presented for work among the soldiers or in the hospitals as in some places; while on the other hand, our circle of believers and inquirers has been drawn upon by the necessities of the war. The attention of the people has been taken up by this all engrossing subject, and locally conditions have not been so favorable in some ways in our work as in ordinary years. Doubtless the net result of the war will be a gain to Christian work. It is remarkable how little capital has been made out of the fact that Russia is a professedly Christian nation, the great outstanding fact of the sympathy of Christian England and America overshadowing all such opposition. Conservative sections of the empire, such as ours, will, I think, be touched by the effects of the war in a way to benefit the work of Christian missions. In spite of the wave of commercialism which will doubtless follow the close of the struggle, we look for increased opportunities for work and increased readiness to hear the message of the gospel.

Effects of the War

We rejoice therefore that some progress has already been made toward realizing our plans for removing part of our mission plant to Shimonoseki. A fine piece of land, suitable for the residences of one family and the women workers, has been purchased. Our residence is to be removed at once, and the funds for removing the other will be found soon, we hope. This will put part of our working force in the greatest center of population in this field and thus increase the effectiveness of the mission. The opening of Manchuria and Korea that will mark the close of the war seems destined to make the cities about this, the port nearest to those lands, the center of a large commercial development and an increasing population. Other missions are already making plans for removal here, or for opening new work. If our plans are carried out we will be on the ground by the fall and ready for the opportunities the situation offers.

Removal to Shimonoseki

We are thankful that Mr. Steadman has been kept in good health during the trying years of study, and has made good progress in the language. From now on he will be a positive working force on this field; and from Chofu as a center he will strive to bring the gospel to the outlying towns and villages, many of which have scarcely been touched as yet.

Into New Regions

During the year we made a tour of a section of our field around the northwest coast, where so far as I know, no Protestant missionary or evangelist had ever been. We had meetings day and night and everywhere crowds listened attentively to the gospel. The amount of work of this kind we can do depends largely on the amount of money we have to meet the expenses of travel. Our chapel in Shimonoseki is well located for evangelistic work, but it can supply the need of only one section of the town. Near the new railway station, a mile from our chapel, the town is having a rapid growth; we need funds for opening work in that locality. Surely the churches at home cannot fail to hear the call of God for men and money for the evangelization of the Japanese, who are to be the leaders of the Orient. They will certainly follow, in the main, the aims and ideals of Western nations; but whether the people are to know Christ or not will depend upon the work of Christian missions.

NEMURO

Churches, 2; members, 79; added by baptism, —

Yezo, the most northern island of Japan, is the home of that peculiar aboriginal people known as the Ainu. The interest and sympathies of Rev. and Mrs. C. H. Carpenter, formerly missionaries of the Union in Burma, were drawn toward these people; and in 1886 they settled in Nemuro, on the eastern coast of Yezo, to work in their behalf. The first church was organized there in 1888 with eleven members, although Mr. Carpenter was not permitted to live to see this consummation of his hopes. Mrs. Carpenter continues to spend at this place a part of each year.

IN the absence of a report from Mrs. Carpenter, who continues the work opened by herself and her devoted husband in this town of Yezo Island, Mrs. Parshley tells briefly of this work.

MRS. PARSHLEY WRITES:

A Faithful Layman

In the absence of a regular preacher, the deacon, Mr. Koike, has had the care of the church. One of the younger Christian men, a member of the church, has been employed to assist in preaching and in house to house visiting. This young man desires to go to the theological seminary next fall. There are several earnest inquirers.

Mrs. Carpenter spent three months last summer in Nemuro and vicinity. Her helper and companion was a young lady teacher from the Mary L. Colby Home, a Nemuro girl who first heard of Jesus in our Sunday school. The continuance and growth of the church for the past ten years has been largely due to the Christian life and efforts of Mr. Koike, and to the group of young men whom he has gathered about him. The missionary has visited the field each summer and has kept in touch

with the work by correspondence. One of our young men who graduated from Duncan Academy is now a teacher in Nemuro and a great help to the church.

OSAKA

Churches, 2; members, 88; added by baptism, 32

The second largest city in Japan is Osaka, which has a population of nearly a million. It lies in the delta of the Yodo River and because of its many canals has been called the Venice of Japan. Almost entirely Japanese, it is decidedly a progressive city, and is conspicuous for its many fine buildings. Here are to be found more than one hundred banks besides large houses doing an immense business, not only with Japan and throughout the Orient, but even with England and America. It has many large cotton mills, a sugar refinery turning out eighty tons of sugar a day, an imperial arsenal where the guns were made that surprised the Russians and all the world besides, and a mint where the money of the empire is coined. It is the industrial center of Japan, and Christianity is but just beginning to get a footing in its midst. During the war thousands of soldiers were quartered here, and a great opportunity was offered for the diffusion of gospel influences.

In Japan's Industrial Center

THE great hospitals for wounded soldiers have opened to the Osaka missionaries opportunities for a ministry peculiarly Christian. As much time as could be spared wisely from the care of regular interests has been given to hospital visitation. The comfort and instruction given, and the sentiment favorable to Christianity created by this service, are beyond estimating. From the midst of these special demands, both Mr. Wynd and Mr. Scott write of substantial advance in regular work. By a division effected last year, Mr. Wynd cares for interests in the eastern part of the city, Mr. Scott for those in the western. Special advance is noted in the Naniwa Church, which has moved to a location on one of the busy streets of the city. Miss Hughes and Miss Danielson have been unsparing of effort in this crisis.

REPORT OF MR. WYND:

Work as Affected by the War

The year 1904, which opened with so much anxiety, has closed; and looking back we cannot but thank God and take courage. The war, although it has brought sorrow and suffering to many a home, has undoubtedly increased our opportunities for work, and disposed the hearts of many to hear the gospel. "In the midst of death many of our men, I believe, are being prepared to receive eternal life," was the remark made by one soldier as he left us.

In Osaka our work has been considerably affected by the war. A number of men who used to meet with us have been called to join the colors. One was killed at Port Arthur, and of some we have never heard since they said good-by. But, while some of the old faces have gone from us, we rejoice in a large number of new inquirers and a considerable number who have believed and been baptized. In connection with the East Church, which has during the year removed from Kogawacho to a larger

place and a better location, we have had nineteen baptisms. Taking Osaka as a whole we have had a larger ingathering this year than in any other year since the station was opened. One of the hopeful things in connection with the East Church is the deep interest aroused among the people living in its neighborhood. Of all those baptized six were immediate neighbors, and some of them members of old established Osaka business families. The interest aroused and the success that has attended the preaching of the word are due in no small measure to the zealous, earnest labor of Ko San, one of our seminary men who has been here since last May.

Faithful Effort Blessed

My own time has been occupied with work in the church, Bible classes in the home, visiting the military hospitals, visiting in the homes of the people and itinerating. Wherever we have gone with the message, in the city and in the country, in the home and in the hospital, we have found more than usual readiness to hear. "Is the story written here true?" eagerly inquired a white-faced soldier, holding up a New Testament some one had given him. "Yes, it is true. Shall I explain it?" "Thank you. I think I understand," he said, and immediately began to explain what was written there to a number of his companions who had gathered around.

"Is the Story True?"

We have scattered gospels and New Testaments broadcast, giving them to the men going off to the front and to the wounded lying in the hospitals, to the convalescent men at the mountain resorts and to their families throughout the city. Not since the days of the great exhibition has Osaka been so well evangelized, and the seed is falling into hearts which God by affliction, by anxiety and by the leadings of his gracious Spirit has prepared to receive it. The clouds of anxiety which hovered o'er us as the year opened have passed; God's guiding hand is seen, and we begin this year's work full of joy and hope.

Report of Mr. Scott:

Never before since we came to Japan have we had during any one year so many opportunities to preach the gospel, so many willing listeners to the message or so many baptisms, as in the year just closed. We began the year, as stated in the last report, with the Naniwa church holding its services in a gloomy building on an obscure street. This church is in the western part of the city, the church and work in the eastern part being in charge of Mr. Wynd. April 1st, however, we were able to move out upon one of the busy streets of the city. Here, in the upper story of a Japanese building which we have slightly remodeled, we have a quiet place for prayer meeting, Sunday morning services and social gatherings, while the ground floor provides a fine place for open-air meetings, Sunday school and other public services. The change has enabled us to reach a great many more people than could be reached in the old location. It has also given new energy and hope to the members and given the church a standing which was not possible before. The very high rents in Osaka kept us some time from

The Church in a New Home

moving to a better location, but the increased opportunities for work have more than justified the change. Although the present location is much better than the former, yet the house is a rented building from which we are apt to be turned out at any time, and, having been constructed as an ordinary dwelling house, it cannot be well adapted for use as a church. Our great need now is a church building for the growing and important work in this part of this great city. The church members are contributing regularly to the building fund, but as land cannot be secured for less than about 30 yen per *tsubo* (six square feet), they must have help from outside.

Need for a Church Building

At the Kujo chapel, which is connected with the Naniwa church, but located farther to the west, a most excellent work has been carried on. At Sakai, our outstation south of the city, for lack of funds and workers no work has been done, with the exception of visiting and occasional services at the homes of the believers. We hope soon, however, again to open work there.

When we sent our last annual report war seemed imminent, yet we hoped it might be averted; and when in February war was declared, it came as a great shock to us. Then we expected to see and hear much of sorrow and suffering, and hoped to have increased opportunities for work. Even more of sorrow and suffering than we anticipated have come; and the opportunities for Christian work, too, have been far greater than we dared hope. From February until the end of the year soldiers by the thousands passed through Osaka, each train load stopping for about an hour and a half. Among these we were allowed to work freely, distributing Scripture portions and tracts and engaging in personal conversation. Other thousands of soldiers were collected in Osaka, and after remaining a few weeks were sent directly by transports to the front. Still other thousands, or sometimes the same boys, were a little later brought back to Osaka, sick or wounded, and put into the hospitals here. The officials very courteously gave us permission to work among these soldiers, and all whom we were able to reach of these many thousands listened respectfully, often eagerly, to the message, and in a like spirit received the literature which we gave them. Letters coming later from the front showed what an impression was made by these efforts. Very many of these brave boys laid down their lives for their country, but we confidently believe that the work done for them at the stations, wharf, hospitals and elsewhere has already borne a rich fruitage in the eternal harvest.

The Gospel for the Soldier

This brief survey of the work of the year in this part of Osaka would be incomplete without mentioning the service of Miss Hughes, who has been associated with Mrs. Scott and myself. She has been very active in the work for the soldiers in the hospitals, and also done efficient service in the Sunday schools, in the church, in the homes and elsewhere among the women and children. Such work is bound to bring a rich fruitage, for by it there is implanted in the young lives of those who are to be the fathers and mothers of the next generation

Work for Women

sweet lessons of Christian living, and new views of duty, joy and hope are opened up to the mothers of the present.

MITO

Churches, 2; members, 62; added by baptism, 2

Mito is an important city about sixty-five miles northeast of Tokyo. It has a population of nearly 20,000 and a large export trade in fish.

DR. DEARING writes briefly of this station, to which he has again been asked to give oversight since the return of Mr. Parshley to America. Miss Carpenter is taking needed furlough.

REPORT OF DR. DEARING:

The return of Mr. Parshley to America was the occasion of my again assuming the care of the Taira-Mito field. I have not been able to visit it as often as I would like. Excellent work is being done in Mito by Mr. Akagawa, who graduated from the seminary five years ago. He and his earnest wife, who was formerly a student in our girls' school, together with a young government official and his wife, a graduate of the Sendai girls' school, are doing most excellent work in showing in that hard city the real character of Christian homes. These two families, as well as a group of Christian students, are giving an object lesson which will speak more loudly than many sermons of the value of Christianity. The work there is very hopeful and has resulted in several baptisms, and others are waiting. Taira is still without an evangelist. A student was there during the summer and during the winter vacation. One of the members, the wife of a doctor and a former student of the Yokohama girls' school, travels several miles every Sunday to meet the children and keep up a Sunday school. The brethren meet for service but an evangelist is much needed.

Object Lesson of a Christian Home

OTARU

Churches, 1; members, 25; added by baptism, 6

On a large bay on the west coast of Hokkaido (or Yezo) is the thriving city of Otaru. The name is of Ainu origin, denoting "sandy road." Next to Hakodate it is the largest and most bustling city on the coast. During the last few years there has been a steady stream of emigration northward, much as young people in our country seek the newer West. There is a freedom from conservatism in a new city like Otaru, which in many respects favors the work of the missionary.

WORK at this station upon Yezo Island has been prosecuted vigorously by Mr. Schumaker. A flourishing outstation has been established at Sapporo, a city of 60,000 people. Otaru's population is about 80,000. Mr. Schumaker urges the opening of work at Hakodate, the southernmost and largest city of the island. A railway system, completed during the year, greatly facilitates mission work,

The Field in Hokkaido

connecting our stations with Hakodate, which is in direct steamer connection with Yokohama. Not a large body of believers is reported, but they manifest a vigorous life. Contributions have shown the effect of war conditions. After long residence in a Japanese house, at no little peril to his health, Mr. Schumaker is rejoicing in the provision of funds for a new house. A favorably located site has been secured, and it is expected that autumn will find the house completed.

REPORT OF MR. SCHUMAKER:

Thirty-seven years ago, Otaru was a city of 2,000 people, mostly fishermen; now it has a population of 80,000. Sapporo, thirty-five years ago, was an open field; it has now 60,000 souls and is the capital of all Hokkaido.

The Work in Otaru

At Otaru we have held during the past year 186 preaching services. During the summer all meetings were held with open front and many stopped in the street to listen. Contributions to the amount of 55.76 yen were given in Otaru. Of the twenty-five believers reported, two are foreigners; of the rest, fourteen belong to Otaru and nine to Sapporo. Of the fourteen, six were non-resident all or part of the year; five non-residents gave regularly. One of our members is in Manchuria, in the army postal service; but his letters and gifts to the work never fail. In his own English he writes: "Bible is my teacher and dear, dear friend. I have many opportunities to show myself a true Christian." After last year's great fire, when 3,000 houses were burned in the best part of Otaru, some money was given us for help of the needy. Among those aided was an old man, a cooper by trade, and his wife. They had been burned out twice within about a month. The first fire took most of their goods; but they had about thirty yen in money, and with that they started work at once. A month later came the great fire, taking their tools and even their money. They were much troubled; but a little help bought him tools and, as he is very industrious, they do well. They now profess faith in Christ and contribute regularly, but have not yet been baptized. This man talks of Christ with all who come to his shop. The use of the money also was the occasion of our opening hospital services. Twenty-five services were held at the hospital for the poor, as a result of which three professed faith, although they have not yet been baptized. Street meetings have been held in three large villages about Otaru; the attention was good. Next summer we expect to visit these places again and to follow up with regular work as best we can.

"Bread Returning"

Work in Sapporo

Regular work in Sapporo began in June with the coming of evangelist Ishikawa. There are now nine believers who hope soon to organize temporarily as a branch of the Otaru Church.

The Wakkanai Church has been disbanded by vote of the members. The fisheries, upon which the place is dependent, have been very poor

for at least three years, so that about one third of the people have moved away; two only of our members remain. The work in Sapporo, with 60,000 people, has taken the place of Wakkanai with less than 5,000 people. Nevertheless, we were sorry to close the Wakkanai work; and did so only because it seemed to be the only course open at present.

A New Mission House

We greatly rejoice in the near prospect of a new house, much needed in this climate. We have chosen high ground, the most healthful in Otaru. It is among the best houses and has a wide and restful view of the harbor, the city and the beautiful mountains round about. It is quite centrally located; and yet is practically safe from the terrible fires which so often devastate Otaru.

We greatly wish that it was possible at once to extend our work. We ought immediately to open work in Hakodate, where already there are a few Baptists who ask us to open work and where a young man, a Baptist from California, is teaching English in the government schools. Hakodate is now the largest city in Hokkaido. We ought also to open in one or two other centers. One missionary through native workers could easily follow up all this broader work, and in time gain a real hold upon this great Hokkaido.

MISSIONS IN AFRICA

AFRICA

OUR sphere of African work is in the Congo Free State, which is traversed by the great river and lies on both sides of the equator. The climate, except on the coast, is somewhat relieved by an elevation of two to four thousand feet. Most of our stations are below Stanley Pool (lower Congo), some being near the river and some back on the great plains. Further inland are dense, valuable forests, where the largest fierce beasts abound. There is profitable traffic in rubber and in ivory. The people are branches of the great Bantu race, and speak more than one hundred and sixty dialects, evidently of common origin. Most of the tribes are warlike, some are cannibals, but not a few are naturally peaceful. Fetishism takes the place of religion, and the tortures of the witch doctor are the only known resort for alleviation of physical maladies.

THE HEATHEN AND THE HUT; THE CHRISTIAN AND THE HOME, AFRICA

Pictures sometimes speak louder than words. Little need be said to make effective this striking contrast between the man in his heathen state and the man redeemed. A new heart is sure to lead to a desire for a new home and surroundings. Through the industrial work conducted at some stations the men are learning how to improve their homes. They are also learning to care for their families in accordance with the laws of health. Photographs by Rev. P. Frederickson.

MISSIONS IN AFRICA

THE CONGO STATE

Churches, 13; members, 3,683; added by baptism, 875

MENTION of this mission field is certain to call to mind the dreadful wrongs from which many of its people are suffering. The work of the Union, largely in the Lower Congo District, is far removed from the region of the rubber trade in which these wrongs in their most extreme form are perpetrated. This trade, indeed, through exhaustion of the rubber trees by reckless methods, is moving on beyond our stations upon the rubber river; yet this district is in part within the upper belt, and some of our missionaries in visits made to the interior have gained dreadful proof that the reports leading to the movement in England and America, far from being misleading, give but a faint impression of the truth. The testimony of missionaries from remoter districts of the upper river and that of visiting missionaries was brought both to our own mission conference and to the last conference of missionaries of all societies, with so convincing proofs, that the two bodies gave unanimous endorsement to the appeal for relief. Shocking Reports Confirmed

We cannot forbear calling attention to the noble service rendered by these men, particularly by those most closely involved with the issue, in the fearless stand made by them against these wrongs. Knowing that misrepresentation and abuse and possibly serious personal peril were likely to result, we hesitated at first to publish testimony given in private correspondence, but members of the mission who were at home urged the use of letters in any way in which they could be of service, and in every instance the missionaries concerned have endorsed the course pursued. A new phase of the worth of missionary service, in championship of the rights and protection of the lives of an unhappy people, is thus made conspicuous. A Noble Championship

The existence of these conditions appears more deplorable in view of the character and results of mission work in the Congo territories. The blessings conferred by the gospel upon these dark places of the earth are such as recall the glowing language of the prophet Isaiah in his delineation of the transformation destined to be wrought by the A Transformed Life

mission of the Messiah. Our readers will not need to look beyond the reports that follow for illustration of this. These blessings, transforming the outward life of the people, are revealed even more beautifully in the renewing of moral and spiritual character. The picture of life in the Banza Manteke District, with sixty-eight schools enroling 3,000 pupils, and churches, well advanced in self-support and self-administration, scattered through a hundred little hamlets, is truly attractive. The scene at an outstation of this field, where a new house of worship has just now been built entirely by the people, money being raised for the purchase of an iron roof which was carried by members of the church to this place, fifty miles from the seaport, certainly hints at capacity, as well as industry. And certainly not less gratifying is the story of a first meeting in which the natives at Kifwa gather to hear the report of their first missionary to the Bafuniki tribe, and in which they offer as a collection brass rods, serving as money, to an amount equivalent to $81.

Gains Present and Prospective

The year as a whole has been of more than ordinary success. Two leading stations, Banza Manteke and Kifwa, record the largest number of baptisms in any year of their history. A step giving great satisfaction is the new relation of the training school at Banza Manteke to all stations in the Lower River District. This school, like the training school in several other of our missions, will develop industrial work. An interesting plan, projected by the conference, contemplates a meeting of native representatives from all stations at the next session of the conference. This, it is believed, will be the beginning of delightful and helpful fellowship. A special aim in view is the establishing of a general native missionary society for work in the regions beyond.

In Quest of a New Center

A further advance movement is closely related to the unhappy conditions resulting from the attitude of the government. For a number of years, missionary bodies have sought in vain to secure land for opening new stations. Though the rights of missionary organizations were strongly guarded by action of the conference of European powers by which the state was created, applications for land invariably are denied, except such as are made by Roman Catholics, who are coming to the district in great numbers. In view of this and of increasing annoyances prevailing even in the Lower Congo Mission, a movement was entered upon for securing land in Portugese territory. An expedition for exploration was made during the past year by Dr. Leslie. His story of the experiences met by him is a very interesting feature of our report. It is a narrative of courage and heroism on the part of the missionary and his native associates. The journey led 250 miles from Banza Manteke, through a field of

unbroken spiritual darkness, to the great Mayaka tribe, reported deeply hostile to the foreigner; but, as so often in other instances, the spirit of the missionary conquered hostility. Almost fatal perils were encountered on the return journey, the missionary unfortunately being thought to be a representative of the state; but the main object of the journey was successfully accomplished. This new field under Portuguese control reveals genuine promise. The Executive Committee have approved the proposition, made by Dr. Leslie and endorsed by the conference, for a second journey to this section during the coming year, and the erection of temporary buildings preparatory for work in this new center.

Changes in Mission Force

Vacancies in the Congo field are painfully numerous. The necessity for Mr. Harvey's return to England on account of the illness of his wife was deeply regretted. It is not less to be regretted that Mr. Billington's furlough will leave the station at Bwemba unoccupied. Mr. Metzger, under appointment for a year past, has spent the year in preparation for his work. It is deemed wise that he shall reside at Ikoko, rendering assistance to Mr. Clark during the absence of Mr. Billington. The need of a medical associate for Mr. Clark is, perhaps, the most urgent need of the mission.

LOWER CONGO DISTRICT

Churches, 11; members, 3,589; added by baptism, 855

THIS section of the field embraces the entire territory occupied by us, with the exception of the districts about Bwemba and Ikoko. The work is in one language and is of one general type. It extends from Mukumvika, in Portuguese territory at the mouth of the Congo, to Kifwa, seventy miles below Stanley Pool. The coming of Mr. Bain, who resumes work in Africa after an interruption of some years, will be gratefully welcomed at Kifwa.

Lower Congo Training School

Number of pupils, 20

The training school for native workers in the lower Congo region, of which Mr. Richards is principal, is located at Banza Manteke.

A General Training School

THE training school for native workers is now a definitely recognized feature of work in the lower Congo region. For several years such time as could be spared from the general work has been given by the missionaries at Banza Manteke to the training of evangelists and teachers. Mr. Moon is specially designated to this school, Mr. Richards serving as principal.

PALABALA

Churches, 1; members, 333; added by baptism, 50

The oldest station of the Missionary Union in Africa is Palabala, located 110 miles from the mouth of the Congo River. Being on a high hill it is rather more healthful than ordinary towns in the region. The early church members suffered sore temptations from the liquor traffic; but conditions are more hopeful today: an earnest spirit prevails and the Christians are reaching out to the regions beyond.

THE very serious illness of his wife compelled the return of Mr. Harvey to England, where Mrs. Harvey is slowly recovering her strength; Mr. Boone remains at the station and Dr. Leslie makes monthly visits from Banza Manteke, giving oversight to the work of the native evangelists. Mr. and Mrs. Hall sailed in January to take up work at this station. Mr. Harvey writes briefly concerning the progress made during the year, and Mr. Boone describes the transformation of a heathen village and touring experiences.

REPORT OF MR. HARVEY:

Illness of Mrs. Harvey

I regret that my report must be incomplete this year, inasmuch as I was compelled to leave the field at the beginning of November, owing to the dangerous illness of my wife, coupled with my own enfeebled health. The number baptized during 1904 is sixty-four, while the total number received into church fellowship since 1898 is just about 500. Of course from this number must be deducted the deaths and expulsions; but I am glad to say the percentage of both is low.

The church contributions have been fairly liberal, something over $200 for the year. This money has been given almost exclusively for the extension of the work—the carrying of the gospel into the regions beyond.

The number of schools and scholars during the year has increased by fully twenty-five per cent.

It is a great relief to my wife and myself to hear that Mr. and Mrs. Hall are on the way out to take up the Palabala work; and I hope before long to be able to join them out there. There are tough battles to be fought. The Roman Catholics are determined to oust the Protestants and destroy Protestantism; but if God be for us, who can be against us?

A Successful Village School

REPORT OF MR. BOONE:

We have special reasons for being delighted at the results which have been obtained in the Kimfuchila school. Two years ago, when Mrs. Boone and I began the work in that town, not one there could read, and no one was a Christian; since then the majority of the adults have learned to read; four are members of the church, and others are candidates for membership. Still there are many obstinate women who will neither go to school nor listen attentively to the gospel. The prosperity in the Sunday school has been encouraging; the interest manifested in the study of the word of God was remarkable; many of the students have been converted and added to the church.

I have been unable to make many evangelistic tours among those who have not received the gospel; but I am sure the journeys we made will be as "bread cast upon the waters." I shall not soon forget a visit I made in June to Luangu, which is a day and a half east of Palabala. We entered the town toward evening. Not long before this the poor, tired women had come from their fields; and while the men were erecting the tent, we were explaining to the bewildered people the object of our visit. It was not long before an audience assembled; and many were the signs of wonder as we opened to them the Scriptures, telling them of Christ who gave his life because of their sins. An Evening in a Heathen Village

We were all sad when Mr. Harvey had to leave to take his sick wife home: they have been greatly missed and our duties have been greatly multiplied. Twenty have been brought into the church.

It is with much pleasure that I mention a visit made to Mukimvika in November. When we reached Banana we had some trouble in crossing the river, but when we reached Mukimvika we were so very hospitably received by Mr. and Mrs. Hill that we soon forgot the turbulent tide of the Congo. One could see by the number at the chapel services, at the dispensary and in the sewing school, that Mr. and Mrs. Hill had found the way to the hearts of the people.

BANZA MANTEKE

Churches, 2; members, 2,060; added by baptism, 342

Banza Manteke is reached by a three days' caravan journey from Matadi, over a rough and rugged country. It lies on an elevation of 1,700 feet above the sea, between the Congo River and the railroad. It is five degrees below the equator, and the climate is intensely hot during a considerable portion of the year. In the distance are high hills of red clay and rock. They are barren in appearance, especially after the burning of the long, coarse grass which everywhere abounds. Mission work here has been signally blessed. There is a large church building, homes for several mission families, a small hospital, dispensary and school building and the preachers' training school for the lower Congo region.

THE return of Dr. and Mrs. Leslie and the coming of Mr. and Mrs. Moon have brought much needed reenforcement. Dr. Mabie has continued her medical work and has given much valuable aid in the work of the training school. Mr. Richards gives a bright picture of the advance made by the churches in the field, one half of whose membership has been baptized since 1900. Village schools have made rapid progress. The provision of teachers and evangelists for widely separated villages is a difficult problem, yet this is essential to the work of evangelization. Dr. Leslie has given attention to much needed medical work at the outstations. He writes of difficulties caused by Roman Catholic practises. He describes also his long journey of exploration in the region of the Kwango River. Welcome Additions

REPORT OF MR. RICHARDS:

The outstation work has demanded more attention, and has pressed more on our hearts than hitherto. In fact this work is becoming more and more prominent. This means that our field is becoming larger and the problems to be solved more numerous and difficult. The villages and towns are wide apart, and to supply them with preachers and teachers and to support these is indeed a difficult matter. Nevertheless, I believe this is the best and quickest way to evangelize Africa. Some of the older outstations are advancing towards self-support and independence. They are beginning to build for themselves permanent chapels and schools. At Kinkanza, where Paul Nloko, the evangelist, labored so successfully, the people collected 300 francs to send to Europe for corrugated iron; then they carried the iron from Matadi to their town, a distance of fifty miles. They cut timber and boards and have built a good meetinghouse, large enough to hold 300 or 400 people. The people in another town are following their example. I have just received for the village schools a consignment of six bells, paid for by the people. This month I visited four new outposts; I found comfortable native meeting places and teachers' houses; even the heathen helped in the building work.

Growth of Outstation Work

There have been baptized in this field 342, the largest number in any one year, and eighteen have been restored. It has not, however, been all joy, for we have had to mourn over backsliders, and fifty-three have been excluded, mostly for drunkenness and licentiousness—two great curses of the Congo. There have died fifty-seven, leaving the present membership 2,060.

The village schools have made rapid progress, and to provide teachers has been a difficult problem. There are sixty-eight schools, with over 3,000 names on the registers: this number does not include schools recently opened. The people fear the Roman Catholics so much that we are frequently urged by heathen people, who had previously resented our approach, to send them a teacher. A week ago, as I was entering a village new to me, I saw a woman sitting outside her door; I asked her if she were a Christian, but with angry and troubled face she replied that they worshiped the *Nzambi a mission,* "God of the Mission"—she meant the God of the American Baptist Missionary Union Mission. The carriers explained to her that I was the teacher of the *Nzambi a mission,* and not a teacher of the *Nzambi a pelo,* "God of the Roman priests." Immediately her face relaxed into a pleasant smile. She was not a Christian, but liked the mission and disliked the *pelo,* "priest." The Roman Catholics do not know, I suppose, that their mode of proselyting is driving the people over to us. Fetishism is obsolescent; a few years will decide whether the Congo people will be chiefly Romanists, Christians or atheists; now is our opportunity. There are, of course, exceptions to this rapid change; and we have some very hard, stubborn cases now in hand. I believe more and more in preaching the pure gospel; all other good things follow after.

A Decisive Hour

Early in the year the Viaza church was advised to call a pastor, and to organize as a church with pastor, deacons, treasurer and clerk. They called a pastor; and I insisted that they should pay him themselves. They protested; but after a time they took up the work in real earnest, though with fear and trembling. The church begins with 110 members, drawn from villages from half an hour to two hours' walk apart. They have baptized some converts; paid their pastor, who spent three parts of his time in the training school; sent out helpers to open up new fields; and sent four students to the training school.

The field contributions for mission work have increased, amounting to 2,500 francs. This sum does not include the helpers paid by the people themselves, but the actual cash received by the missionary for work.

Success of Training School

The training school was in session from March 15 to December 16, excepting a recess of one month. The term began with twenty-seven students and closed with twenty. Dr. Catharine Mabie took most of the classes, and evidently enjoyed her labors. Most of the men made good progress. Our hopes are rising now that you have sent us Mr. Moon, who is to give all his time and energy to the school. We hope for still another man to strengthen the teaching staff.

Report of Dr. Leslie:

The Banza Manteke District is now pretty well evangelized; but as the work is scattered in a hundred little hamlets under the care of natives, it requires attentive supervision, if there shall be a wise and vigorous development. Among the outstations there is need of medical and other work and I was glad to take up this department. To the isolated native worker, plodding along in the face of discouragement and opposition, these visits are doubly welcome. One of my personal boys, stationed at a far distant frontier post, after giving me a most hearty greeting, looked into my face with shining eyes and said, "Do you know, it's more than six months since I have seen a white face." They will often sit far into the night seeking the explanation of some difficult passages of Scripture found in their study and reading. Much opposition to the gospel and many perplexing problems arise, with which the young evangelist, in his inexperience and lack of authority, cannot cope. At one new post, where the work had looked most promising, we found the school empty and the teacher quite discouraged. The old chief, who was suffering from double cataract, had sent a long distance for a famous witch doctor to discover the cause of his failing sight. After a mysterious investigation it was announced that the two most promising boys in the school were guilty of this felony; all children were forbidden to attend the school. Upon our arrival a few days later we explained the real cause of the loss of vision to a meeting of the chiefs, and warned them that they would be held responsible, if anything happened to the boys.

Superstition Still Strong

The opposition and false teaching of the Roman Catholics is an ob-

stacle hard to endure and difficult to overcome. In one district where the people were learning that to lay hold of salvation they must renounce their evil practises, a Romanist teacher came and told them that the demands of the Protestants were entirely unnecessary. He then put a pinch of salt on their tongues and pronounced their absolution complete. Attempts on the part of the Roman Catholics to intimidate a chief, who favored Protestant teaching, has opened other villages to our men and is closing them to Romanist teachers.

A Notable Journey

For several years our eyes have been turned toward the great valley of the Kwango River, lying about 250 miles east from here, and hitherto untouched by the gospel. In January our conference appointed a committee to investigate the advisability of opening a new station in that region. I was the only one who seemed free to make the long journey, and so attempted the task without a missionary companion. With a small caravan of ten men I started about the middle of August. A few days' marching took us beyond where any knowledge of the gospel had penetrated, and for weeks we traveled through the most oppressive moral darkness. The great Mayaka tribe, inhabiting a large part of the Kwango District, was reached after seventeen days' march. They were reported to be a fierce, warlike, cannibalistic people with whom no outsiders had any intercourse. Our first meeting with them seemed to verify this report; but when they were really convinced of the peacefulness of our mission, all their hostility disappeared and they became quite friendly and offered us presents of food. To our delight we found their dialect so like that spoken on the lower Congo that we were able to converse freely with them, even more so than with the tribes among whom we had passed. From my carriers they learned that I was an *Nganga*, "medicine-man," and straightway began to bring their sick to me to be treated. Even the great chief, Nlele, took medicine internally without fear. Such a degree of confidence in the white man has never been shown by any other tribes in Congo, until he had lived among them for years.

Among a Cannibal Tribe

Having obtained the desired information regarding the language, etc., of Mayakas, we took a trail running to the southwest in order to see the country and people in the Portuguese territory. This route soon brought us again to the Zompos, the tribe to the west of the Mayakas and just across the Portuguese boundary. Many natives in this section have fled across the border to escape the oppression of the government of the Free (?) State. I was mistaken for a state official by the Zombos, and the entire expedition was in imminent danger of annihilation. For two days we were met by mob after mob of demon-like savages, each one more fierce and threatening than the last. There seemed no hope of escape; but we kept pushing forward, until by the Lord's help and a bold face, we not only escaped without the loss of any of our goods, but had forced our way through where the inhabitants had sworn no white man should ever pass alive. Six days later we arrived at the English Baptist mission station, Kibokolo, in a rather di-

Demon-like Mobs

lapidated condition, but able to continue the journey after a day or two of rest. One week after leaving Kibokolo, we were safe at home, having covered 600 mountainous, sandy miles in less than seven weeks. A definite site was not selected, but the necessary knowledge of the country was obtained; and we hope to choose a site and open work next season.

The medical work of the station, which has been carried on by Dr. Mabie during my absence, has little that is new to report. Sleeping sickness has claimed fewer victims than in any previous year since I came to this country; but this decrease is probably only temporary. The source of the infection is now known to be a variety of the tsetse fly, and experts are seeking a remedy. Sleeping Sickness

The work at Palabala has been left in my care during the last months of the year, as Mr. Harvey had to take his wife to England on account of her continued ill health. That has necessitated my making a trip down to that station once a month. The work has proceeded without interruption under the faithful native evangelists.

LUKUNGA

Churches, 1; members, 2; added by baptism, —

Lukunga station is not a native settlement, but consists merely of the homes of the missionaries, a brick chapel, two storehouses and various smaller buildings. Mission work is conducted by itinerating through the outlying districts. The buildings are situated on a small hill which slopes on three sides abruptly to the valley. Beyond a strip of waving grass, trees and palms, the home of elephants and other wild animals, rises a higher range of hills which completely shuts them in from the surrounding country. A number of native boys and girls, who live at the station, engage in various forms of industrial and school work; and at certain seasons there come in for study a larger number, from whom are chosen the teachers for the village schools.

THE beginning of the year witnessed the departure of Mr. and Mrs. Hill to supply the need suddenly created at Mukimvika, and the coming of Dr. Kirby from Kifwa. Mr. Moody writes of discouragements in the loss of teachers through death and other causes, and in the prevalence of gross sin among the people. Reference is made to polygamy, one of the most difficult problems of the Congo in view of the very great excess of female population. Encouragement is found in the large number of baptisms and in the success of the work on the north bank of the river. Dr. Kirby describes his visit to the upper Congo stations before his coming to Lukunga and speaks of the tasks he has met in the renovation of old buildings; he describes also his dispensary work. A Serious Problem

REPORT OF MR. MOODY:

Our work presents many discouragements. There is a great lack of young men who will come into the school to prepare to become teach-

Scarcity of Teachers

ers and preachers. The death rate is so great among our teachers that it is almost impossible to keep up the supply. This year we have lost two by death; ten have been excluded from the church for gross sin; one teacher has gone to aid Mr. Hill at Mukimvika; five out of twenty have thus been lost to the work here. We have had failures on the part of the outstations to support their preachers. Most of the people have no steady income; it is like drawing teeth to get them to promise to give four cents a week, and many do not keep the promises, when made. A number of our people, men and women, have been excluded; this number includes the most prominent evangelist at Lukunga.

Sinfulness of People

The baptisms for the year have been forty. Our collections were less than last year, amounting to 646 francs. The work on the north bank, in a large heathen district, is going on nicely; we have three men there now, and occupy quite a large territory. We have had at times as many as six workers there. Mrs. Moody has visited the north bank with me. We have a number of inquirers but none ready for baptism. Following the evil customs here, nearly all men of any influence have from two to five wives; some of these are only girls; but the marriage dowry has been paid and the men do not want to let them go. The fact that we have about three women to one man, in a large part of our district, makes the problem much less simple here than at home. An unmarried woman in this country has no protection and has no house to live in, since every woman who has a house has it built for her by her husband, and there seems no other way for her to get a house. We are praying and trusting God for guidance in meeting all these problems.

Report of Dr. Kirby:

At our Congo Conference held last January, I was transferred from Kifwa to Lukunga; but before making the change I was asked to visit the stations on the upper River. At Ikoko I helped Mrs. Clark with the dispensary work, and sorted out a lot of old medicines that had lost their labels. At Bwemba I saw a boy who had been very badly bitten by a man-eating crocodile. The boy owed his life to the skill of Mrs. Billington; but the crocodile lost his life through the skill of Mr. Billington. I also visited several stations of the English Baptist Missionary Society. Everywhere I heard tales of injustice and cruelty inflicted upon the natives by Congo officials. Everywhere there were signs of greatly decreased population owing to the inhuman methods of the Congo Government. Coming back to Kifwa I hastily packed up and started with a caravan of eleven men for a seven day tramp to Lukunga. It was near the end of the rainy season; the streams were all swollen and often I had to cross sitting on a carrier's neck; the paths were up and down steep hills; almost every night rain fell heavily; and I had hard work to keep dry sleeping in small native huts.

Visit to Upper Congo

Disagreeable Companions

At Lukunga I found plenty of work. All the buildings were badly damaged by white ants. For several months I had to live in a corner of the old church which was already occupied by hundreds of bats and

thousands of white ants. I have organized the dispensary work; visited many of the villages around Lukunga; and made one trip of ten days to the north bank of the Congo, holding short services, giving out medicines to the sick and trying to make friends with the people. We have no Christians in any of these villages on the north bank. On the North Bank

MUKIMVIKA

Churches, 1; members, 2; added by baptism, —

In Portuguese territory, on the southern bank of the mouth of the Congo, is found the town, Mukimvika. The place seems to be especially healthful, for that country, and serves as a sanitarium. Progress in the church has been rather slow, but some are bearing a faithful testimony.

MR. and Mrs. Hill removed early in the year to this station, in view of the departure of Dr. Lynch on furlough. Peculiar difficulties attend the work, yet signs of awakening are noted. Mrs. Hill conducts successfully the station school.

REPORT OF MR. HILL:

Early in March we left Lukunga, reaching here on the twenty-first of the month. We were sorry to leave our old station, where we had labored so long, but believed it to be the Lord's will. At Lukunga there is a goodly number of Christians, while here we have but two church members. The people differ much from those of Lukunga: their customs differ and they are full of superstition, more so than any among whom I have lived. Lying, thieving and licentiousness abound everywhere. There are many people in the interior; and most of the villages are larger than any I have seen between Matadi and Kifwa. To say that this is one of our largest and most needy fields, is not stating the case too strongly. A People Needing Christ

Itinerating was hindered for some time, during the dry season, by the prevalence of smallpox, and by the difficulty of securing carriers. The people are not used to carrying loads and consequently it is hard to get men to go with me when itinerating. In all the villages visited, the people were willing to hear the Word, except in two, where we were not allowed to remain, but were ordered away in no gentle manner. The outlook is encouraging; it is our prayer that the Lord will pour out his Holy Spirit upon these people. Do you not see that there is one of the strands in the rope of prayer not taut? and it is Mukimvika. There are signs of an awakening; and some who have resisted so long are now seeking to know more about the life-giving Word. Several men and women are desirous to follow the gospel, but temptations and the opposition of their neighbors make it very hard for them. Only a week before Christmas, the people of one village wanted to drive those who had been to the evening service out of their town, because they thought they were witches and were holding back the rains. Signs of Awakening

The station school has been carried on by Mrs. Hill with an average

attendance of fifteen; an out-school has an average attendance of thirty. Mr. Moody kindly let me have two teachers from Lukunga; and we have work for four more in centers from which many could be reached. Large numbers of people come for medicine, who first go to the morning service before receiving treatment.

KIFWA

Churches, 3; members, 909; added by baptism, 295

Kifwa is located 250 miles from the mouth of the Congo and four miles from the railroad. It is seven miles from the nearest station and post office. A change to a point nearer the railroad is contemplated as soon as land can be secured. There are two mission houses, two storehouses, a chapel and a smaller building for destitute children who are cared for at the station.

THE departure of Dr. Kirby left Mr. and Mrs. Frederickson again alone, and plans for work were necessarily curtailed. Mr. Frederickson reaches out over a large territory, giving oversight to fifty eight preaching places, in each of which a school is conducted. An interesting work for a distant tribe is supported by the native missionary society. Mrs. Frederickson, though without adequate facilities for medical work, has given relief to a multitude. The work of the orphanage grows. The outlook for the field was never brighter. Mr. Bain, reappointed for service in Africa, is preparing to go in the early summer to Mr. Frederickson's aid.

A Widely Extended Field

REPORT OF MR. FREDERICKSON:

Mrs. Frederickson and I have been alone eleven months of the year, and much work which we had planned to do has had to be left undone. I have not been able to make so long or so many visits out among the people as I wished. This has been a disappointment to them and to me; yet the Lord has given us a larger number of converts than any previous year, the number baptized being 295. We have now 909 church members. In 1903 we began to form native churches; these have proved quite a success; and we are now arranging to form several others. During the year our people gave $157 to church and home mission work, besides help given to several teachers and preachers.

Our Kifwa churches have formed a foreign mission society and have made the Bafuniki tribe their mission field. At our yearly meeting in September, our Christians listened with great interest to the first missionary address given by their own missionary. After the address a collection was taken for the mission, which reached the net sum of 405 francs. It was also voted that one more missionary be sent.

An Active Missionary Society

Our evangelists and teachers have, on the whole, done good work, and in many cases showed self-denial and interest in the spreading of the gospel. Some of them have made several days' journeys into the bush among new and strange people to preach the gospel. As a conse-

quence, we have made new friends, and invitations come to us from new people. I have a cap here decorated with eleven ears from human bodies; it was sent me by its owner, a chief of several villages among the cannibals, with invitation to come and visit him, and a request for teachers.

The medical work has been mostly in the care of Mrs. Frederickson. Many have come from all parts of our field. In eight months she treated 5,000 out-patients and others, exclusive of the sick ones among our orphans and other helpers on the station. We had several difficult cases. One man was brought to us with his arm shattered by a gunshot. As we had no surgical instruments, I had to cut the bone with a carpenter's saw; a pair of carpenter's pincers was used as artery forceps; and a table knife served instead of a lance: the arm healed. Another man with a similar accident professed conversion while staying with us. The medical expenses during the eight months were $88.67, of which the people gave $38.67.

Crude but Effective Surgery

Our Sunday school, conducted by Mrs. Frederickson and the wife of one of our evangelists, numbers now 195. This year Christmas, the church gave the Sunday school for a Christmas feast a pig, valued at forty francs. This is the first time our Christians have given the children any encouragement to come to Sunday school. Our school work, directed by Mrs. Frederickson, is going forward; we have now fifty-eight schools; in the out-schools progress is naturally slow, but they are a great help in spreading the gospel and in winning souls for Jesus. During the year from fifty to fifty-six children have been under our care in the orphanage. These dear ones, with all other work, have made our hands busy from morning until night. Several of the children have professed conversion, and a few have been baptized. Never has our work looked brighter; and with our fifty-eight preaching places and the promise of our God, we look forward with confidence that he has yet greater blessings in store for his work here.

A Novel Christmas Festival

MATADI

Churches, 3; members, 283; added by baptism, 168

Matadi is situated 100 miles from the mouth of the Congo River and is at the head of the ocean navigation. It is at the lower end of the Livingstone Falls, and marks the starting point of the Congo railway, which extends for 250 miles around the cataract region of the great river to Stanley Pool. All our missionaries land here and travel by caravan route to some of the stations in the lower Congo region, such as Palabala and Banza Manteke. Those for stations in the interior make use of the railway. We have here a mission house and chapel and a promising work, in spite of the many evils of the life in a port settlement.

DR. SIMS at Matadi serves as the efficient treasurer and legal representative of the mission, and attends to the re-shipment of all supplies to the several stations further up the river. He reports gratifying progress in the three native churches to which he gives oversight, in addition to his large medical work.

An Important Service

REPORT OF DR. SIMS:

I have only to report continued progress. We had during the year 700 members in the three churches; 400 of these have removed to other places or gone home. We hope to organize one new church during 1905. Two members are hoping to attend the school for evangelists. Fully 300 joined the temperance society during the year.

UPPER CONGO DISTRICT

Churches, 2; members, 94; added by baptism, 20

OUR two stations, Bwemba and Ikoko, are scarcely within the gateway of this great territory. The Congo State has an area of a full million square miles—being one eleventh part of the continent of Africa—a territory four times the size of Japan, and a little smaller than British India. Some other societies have reached somewhat further inland, but the great interior of this domain is still to be possessed. Some little time ago the question of selling our steamer, the "Henry Reed," which is operated from Bwemba and serves only these two stations, was debated. It was definitely decided that, while present conditions under the rule of the government restrict our action, the Union is not ready to accept the conclusion that these conditions are to be permanent, and the vast need in the great inland territory to remain unmet. The steamer is retained for the larger use which it is believed the God of missions will not fail to make possible in days to come.

The "Henry Reed" to be Retained

BWEMBA

Churches, 1; members, 41; added by baptism, 9

In the populous district of Chumbiri, on the east bank of the Congo, lies the town of Bwemba, 170 miles above Stanley Pool. The many villages up and down the great river and in the district toward the interior afford a needy field for the missionary. The steamer "Henry Reed" has been operated from Bwemba as headquarters.

MR. and Mrs. Billington, having continued alone throughout the year, are now leaving for a needed furlough in England. The work will be left in the care of native evangelists. The short dry season was used by Mr. Billington in almost constant touring through various sections of his field. He writes of the sorrow and perplexity caused by the necessity of exercising for the first time severe discipline in the church. Mrs. Billington accompanies her husband frequently in touring, and carries on a medical work, in addition to the supervision of the school at the central station. Mr.

Work left with Natives

Metzger, appointed a year ago for association with Mr. Billington as engineer of the "Henry Reed," found it wise to delay his departure, but plans to go out in the coming summer to give assistance to Mr. Clark at Ikoko, until the return of Mr. Billington from furlough.

REPORT OF MR. BILLINGTON:

Our church is yet young, not quite three years old, and this is the first year we have had to exercise any severe discipline. We have had to exclude four members, and all for the one cause, fornication. One case occurred early in the year, and the dismissed member has just been received into church fellowship again; two others profess penitence, but must wait awhile before being readmitted; the last has only just been excluded. Perhaps some of our friends do not know that according to native ideas the greatness of the sin of fornication or adultery is in being found out and having to pay heavily for it. The immorality and shame of it scarcely seem to appeal to their minds. Unfaithfulness in both husbands and wives is the rule rather than the exception before conversion, and the marriage bond may be easily broken and another relation entered into. When, therefore, these people do truly come out on the Lord's side, it is a great step, and only the grace of God can enable them to take it.

A Work of Discipline

We began the year with thirty-five names on the church roll. During the year we have baptized nine. We begin the new year with forty-one names on the roll. Three others have been accepted by the church and will be baptized early in the year.

We have been alone again all the year, and though never weary of the work, we have felt at times wearied in it, and would have been thankful for a little help. Our health has been very good. Our Sunday morning service has increased in numbers and so also has the daily noon service. For nearly half the year we have divided the Sunday school, so as to meet the needs of some of the inland children and adults whose language differs from the one on the river side.

The day school is conducted by Mrs. Billington and native helpers. It has increased in numbers, and progress has been very satisfactory. Some twenty scholars are from the inland tribes, and several of them have learned to read. We have had some cards and the "Peep of Day" printed at the Baptist Missionary Society Press, Bolobo. We have a few hymns ready for print and are working on the Gospel of Mark in this new language, also on a small first reading book. These we hope to have ready early in the new year. Mrs. Billington is also the physician and her patients have increased; she has had some very obstinate cases, but perseverance has done wonders; as a result of this patients have been attracted from a distance.

Books in a New Language

During the year the members have subscribed 3,302 brass rods, about thirty dollars, which pays the expense of one evangelist and one third of that of a second. We are trying to educate them in giving, and hope to see a better result soon.

Our dry season lasts about three months and during this time we made three preaching tours: on the first Mrs. Billington and I went forty miles down and thirty miles up the river, being gone twenty-two days; on the second, I traveled alone 100 miles on foot; on the third Mrs. Billington accompanied me and we traveled 263 miles on foot, being gone thirty-one days. On our journeys we had some evangelists and some voluntary helpers, both men and women. During the last journey we spent some eight days among the Baboma tribe, both the country and the people being quite new to us; thus we preached the gospel where it had not been heard before. These people were very nervous until they were assured of our peaceful intentions, but we generally got a good hearing and sometimes some questions.

Among a New People

We have opened one outpost among the Bobangi on the river bank; the Bateke are building a house for another station and we hope to put a preacher and his wife there in January. We are sowing beside all waters with the confident expectation that some seed will fall into good ground.

IKOKO

Churches, 1; members, 53; added by baptism, 11

Ikoko is 500 miles in the interior of Africa and lies just below the equator. The mission station has a beautiful location on the shore of Lake Tumba, a shallow, rock-bottomed body of water some twenty-five by fifteen miles in size. It is an ideal situation in respect to water supply, while the ever changing lake and shore give pleasing variety to the outlook. The station has a water frontage of forty rods. On the three sides of the grounds lies the native village, the population of which has been greatly reduced by the rubber-tax wars with the state government. Many of those who come to Ikoko are cannibals, there being numerous cannibal villages not far away. The boys and girls who have come to live at the station are taught various kinds of industrial work besides the fundamental branches in the school. Rev. Joseph Clark and wife opened the work here in 1894.

NO report has come from Mr. Clark. The various forms of work conducted from the station have been continued. The girls' school, supported by the woman's society, renders noble service in offering to a large number of girls and young women, rescued from awful conditions in Congo life, new ideals and opportunities for better things. Heavy burdens must rest upon Mr. and Mrs. Clark until relief can reach them.

A Work of Rescue

MISSIONS IN THE PHILIPPINE ISLANDS

THE PHILIPPINE ISLANDS

THE Philippine Islands are of the great Malay group, and lie wholly within the tropics. The climate, however, is modified by the mountains and the sea. The total area of the multitudinous islands, of which twelve are of considerable size, is 140,000 square miles, equaling that of the Japanese Empire. The total population is 8,000,000. The largest island is Luzon, on which is Manila, the capital. Among other larger islands are Negros and Panay, belonging to the central or Visayan group; on these two are our Baptist missions. The islands have coal and iron mines, vast and valuable forests, varied and abundant fruits, vegetables and grains. They were discovered by Magellan in 1521 and named for his monarch, Philip II. Spain imposed the Spanish government and language and the Roman religion. The Chinese and Japanese are numerous; savage heathen tribes occupy the mountains and remote forests; the proud Mestizos, of Spanish and Asiatic origin, are land owners and head men. Practically enslaved to the latter are the native Filipinos, of the Malay race. The most important of these are the Tagalos and Visayans, together numbering about two thirds of the population. Our work is principally among the Visayans.

A DEACON AND HIS WIFE OF THE JANIWAY CHURCH, PHILIPPINE ISLANDS

Janiway is a beautiful town, twenty miles inland, near the foot of the mountains that form the backbone of Panay Island. The people here have been very friendly to the missionaries from the first, and many have become earnest Christians. This bright looking couple would do credit to any church. Photograph by Rev. C. W. Briggs.

MISSIONS IN THE PHILIPPINE ISLANDS

Churches, 11; members, 1,606; added by baptism, 1,116

REPORTS from the most youthful of our mission fields do not decline in interest. Their loss in novelty is more than made good by the testimony borne by them to the solid promise and permanence of the work to which we were so recently summoned.

The Great Ingathering

The outstanding feature of the year is the great ingathering from the peasant people introduced to us three years since through their pathetic appeal for genuine Christian instruction. The story is told in the pamphlet of Mr. Briggs, recently added to our literature, more fully than in the formal report now offered. It gives powerful, affecting proof of the genuineness of the work wrought among these simple-minded people who came week after week from their far inland villages to the market town and tarried for Christian instruction. The report of Mr. Briggs bears remarkable testimony to the devotion and effectiveness of untrained native Christian leaders.

At Capiz, the work continues its remarkable success. A beautiful church building is now completed, largely through gifts of the people, though the Executive Committee added a gift of $500 as a token of the fellowship of the American churches and their sympathy with this band of disciples in their self-sacrificing effort. This work at Capiz shows a maturity of strength well characterized by Dr. Thomas, in giving his first impressions of the work, as seemingly the result of the effort of years rather than of months.

On Negros Island

The work on Negros Island, though in different environment and naturally of different type from that upon Panay Island, is as truly encouraging. Tireless labors are giving promise of large returns, both at the central station, Bacolod, and in outlying stations. An experiment of unusual interest has been entered upon here in the opening, under missionary supervision, of a dormitory for pupils in attendance upon the government normal school. Results thus far realized do not disappoint or lessen the confident expectation of important gain through this agency by extension of the influence of the mission to those not readily reached by other agencies.

Through purchases made during the year, valuable properties at Jaro and Bacolod are now owned by the Union, each of which will be a center of many forms of activity. The purchase of a larger property at Jaro for use by the industrial school, and the school for the

Important Plans

training of preachers, is now in contemplation. The Executive Committee are now in conference with the missionary body regarding these proposed schools, and definite plans will soon be adopted. Other plans are in mind for the strengthening of the established work and its wider outreaching among the Visayan Islands of the Panayan dialect. They include the possible establishment of a mission press for printing the Scriptures and disseminating Christian literature. For this important work, in which a beginning was made early in its history, our mission is providentially prepared through the rare qualification of its senior missionary for this form of service. His thorough familiarity with the Spanish language will assure to such an enterprise a large service for all sections of the Philippine Islands and for other Spanish-speaking peoples, as well as for those connected with our own mission.

In the reports which follow our missionaries write with the intense earnestness of those who are informed of conditions fitted to arouse the most indifferent to Christian activity, and are grieved by the lukewarmness of the response to an appeal which should thrill the American Christian heart.

School for Bible Study

Number of pupils, —

The school for Bible study, to serve the entire mission, will be located at Jaro with Mr. Valentine, formerly of the Mandalay High School in Burma, as principal.

PLANS looking to provision for a trained native ministry are now taking definite form in this most recently entered mission field. These plans, as approved, contemplate a close relation between the Bible school and the projected industrial school, a good measure of self-support being sought for the students. An apparently favorable opportunity to secure property suitable for this twofold purpose has presented itself, and if its acquisition is deemed wise, the school will be opened in the early summer.

A Favorable Opportunity

JARO

Churches, 8; members, 1,500; added by baptism, 1,035

Jaro is the station at which our Philippine missionaries first established themselves permanently. It is a suburb of Iloilo, the capital of the island of Panay, and is of special importance as it is a market town where thousands congregate on certain days of the week. It has a large Roman Catholic cathedral and some substantial residences of the upper class; but by far the greater number of houses are built of bamboo, thatched with the frond of the nipa palm. The mission press is at Jaro; and a strong school work is planned. A valuable property including a large house and lot have been recently purchased by the Union.

MOST inspiring is the report from the large field reached from Jaro. With the exception of a few months in the summer when suffering from illness, Mr. Briggs has been almost constantly on tour. The results of previous faithful work in this field, as now for the first time effectively followed up, have been made familiar in the little leaflet, "Harvest Time Among the Filipino Peasants." Mr. Lund, having returned to the islands and residing at Jaro, gives greatly valued service to the entire mission, particularly, just now, by the revision of the Visayan New Testament in preparation for a second edition, the completion of this work taking him for a short time to Japan. Mr. Valentine, though designated primarily to educational work, has assumed charge of a small out field, and writes of visits to this and other outstations. Mr. Munger, while engaged in language study, will be associated personally with Mr. Lund. Mr. Finlay's resignation, after his return to America in the spring, leaves a vacancy still unfilled. Particularly urgent is the need for a medical man at Jaro. Miss Johnson is engaged in evangelistic work among women and children. Plans are forming for a girls' school as an essential addition to the work.

Revision of Visayan New Testament

REPORT OF MR. BRIGGS:

As the year began my family and I had just arrived from America, bringing with us all the vigor and enthusiasm that come from a few months in a cooler climate. Nearly every conceivable door seemed to be open for the work, and I buried myself in it with all my heart. Illness kept me in bed most of the time from the first of June until August and prevented me from beginning active touring again until October; but the force of preachers, evangelists and colporteurs was kept going the rounds and the work in our great peasant district moved on quite as well as if I had visited the towns and churches in person.

The great movement of the Visayan peasants reported from time to time since the year 1901 has shown itself very genuine and far-reaching, and one that deserves to be called spiritual. Many thousands of people have felt its force and are today standing on ground of which they had not heard six years ago. They are already Protestant and are rapidly accepting evangelical Christianity. During my tours of the past year it has been my great joy to go from barrio to barrio and find groups of disciples who had been standing with us since the first preaching was done in Jaro market in 1900. It was a surprise to find the distances they had been traveling to hear the gospel. It is one thing to live in Jaro and meet the people who are continually coming in to the services, and telling that they had to walk one or two or even three days from their homes to Jaro. One feels that he may have walked slowly. But after going back into the provinces thirty, forty or even fifty and more miles and finding people in their own homes, who tell us that they were converted in the

A Genuine Spiritual Movement

services in Jaro and have been Christians for the two or three years since they first began to attend there, one has a better impression of what has really been going on.

One Thousand Baptisms

During the few months of my touring last year I baptized some 750 disciples, and 250 others were baptized at Jaro. All of these candidates were carefully examined by me in person. Some of them may not prove true—that happens here as well as with the white race in a Christian land—but they all gave evidence of being Christians. There are other thousands as ready as they; to many of them I hope to get this year. The greater part of those who were received last year had been Christians for two or three years. The only ones baptized after a shorter period of testing were members of families from which converts had been received. Four churches were organized in central barrios.

I cannot refrain from a word of appreciation of the services of a corps of unpaid native helpers. These brethren have been a great surprise to me in three respects.

Faithfulness and Zeal of Native Workers

Though of a rather slow-blooded race, they have red-hot hearts and a zeal that puts me to shame. I have tramped in company with some of them day after day through the barrio country, and at the end of the day when we were all tired out, quite as much by the thronging of the people as by the long walks, and I have had to stretch out on a cot and go to sleep, these brethren have made it a practise to get a crowd about them and read the Scriptures and teach and preach and sing half the night. Day after day, month in and month out, they keep at it. Since this year (1905) began I made a long tour around the entire district I am trying to work, and passed hundreds of barrios. These brethren pointed out to me the few barrios in which we as yet have no people, and they were few indeed. Here is a family or two of disciples in a hostile barrio, there a whole barrio of Christians. The cause of it all is the zeal and faithfulness and effectiveness of these men whose hearts God has set on fire.

Simplicity and Faith

Second. These men are like the apostles, ignorant men who have never learned. Three years ago when they were examined for baptism they made a most pitiful showing; their heads seemed as thick and their faces looked as hopeless as any Visayan heads and faces. Today for some reason they are men of a different class. They read the Scriptures night and day, and all their preaching and talking is expository. They take the Bible as it reads and I am surprised continually at the faculty they have for getting at the simple, practical lessons the Book has for the people to whom they preach. A part of the secret of it is that they get no pay, have never thought of themselves as anything but lowly, ignorant peasants and have hardly a shadow of pride. They typify to me the qualities of child-like simplicity and faith and humility that Christ exalted as the highest qualities of Christianity. How such ignorant men can so get at the heart of the Scriptures and so proclaim and make effective the gospel of Christ is a marvel to me. I sometimes wish every preacher in America who has had a full course of training and feels that his work is not effective, might be in this work for a year or two and see what God can do with dull tools

—how he grinds them and puts an edge on them, and a handle with the right "hang," and then how he uses them! I could not have believed possible such things as I have seen here without seeing them.

Third. The ease and tactfulness with which God enables them to do the work in this atmosphere so full of error, of fanaticism and of intolerance is remarkable. I have seen consecrated, paid workers of larger opportunity go into one of these unfriendly barrios and stir up a storm of hostility that would make work in that barrio impossible for a year or two. I have not yet seen a case where one of these humble minded peasant workers has done anything of the sort. They generally tactfully insinuate themselves into the graces of some of the leaders of an indifferent or hostile barrio, and you may be sure they carry the gospel into their good graces with themselves. Tactfulness and Success

I feel that large things are before us on this field and the chief reason why I feel so is that God is working mightily among the Visayan peasants. I am glad to have the school work and upper-class work in the various stations, including Jaro, heartily supported by our Board and heartily prosecuted by the missionaries who are adapted and feel called to that sort of work. But my whole heart is with the Visayan peasant. I hope and plan to put in the best years of my life with and for him. During my sickness, even when the doctors shook their heads and said I must get out of the climate, I have not believed God is going to deny me the ambition of my life, to evangelize this barrio country, working through the Filipino brethren whom he shall give me until he does not need me here longer.

I have great reason for thanksgiving for His blessing the past year on my home. My wife, too, has been seriously sick, and wonderfully raised up again. A little boy, full of life and promise, has come into our home, and we are very happy together.

I feel very grateful for the support my work has received from Boston and from the churches the past year. I hoped for reenforcements for the peasant work, but no one came for that. It seems that it must come this year. If I were to choose, I should ask for a farmer, born and trained to rough, hard work, to work for hard, rough farmers. Not all farmers are angels, it is true, but I feel that the man to work the eastern half of the great Jaro field, a district that has as yet hardly been visited or worked at all, centering about the towns Leganes, Zarraga, Dumangas, the two Barotocs, Anilaw, Banate and the Concepcion District—this man who works for these thousands of farmer peasants might best be a thoroughly trained and consecrated missionary of farmer origin. There is work for all kinds and classes of men of all sorts of training, but these peasants need a farmer. Needs of the Field

Report of Mr. Valentine:

We have little to report this year as we had only our appropriation for a personal teacher and have been busy with the language. The first five months we found it almost impossible to get a teacher. We tried one of

Difficulties of Language Study

the preachers and he came only once or twice a week, and we never knew when he would feel like coming. We next had a teacher from the public schools, who was as faithful as he could be while caring for his school, which was overcrowded. Again we had a most faithful teacher in a pupil from the Iloilo normal school who in October was one of the successful candidates for a four years' course in an American college. Lastly we found a preacher who has proven a very good help in the language, and we have opened work in the Santa Barbara and Kabatuan districts. We hope to do considerable district work along with our language study during the next four or five months.

I have been out with Mr. Briggs in the Janiway District twice, and have a pretty good idea of how work is going in that prosperous section under his efficient management. I have been out on five other trips with native preachers, each from three or four to ten days' duration, in October baptizing thirty and organizing a church of seventy members at Ito, a promising barrio where there had been a chapel built while Mr. Finlay was here. This is now to be rebuilt on a larger scale and in a more favorable locality. This is wholly the work of the natives, who have of their own accord kept up a Sunday school and are delighted at the thought of having frequent services.

I have also taken many trips of one day each with native preachers in this and other districts nearer by; have looked after the work here when Mr. Briggs was out in the district, and tried to be ready to work whenever there was an opportunity; have spoken once a month at the Iloilo Young Men's Christian Association, and served as a member of the board of directors of that institution.

A Visit to Bacolod

We also spent two weeks with Mr. Forshee at Bacolod, visiting the town and some of the outstation work as well, and were much delighted with what we saw and heard. Some very genuine foundation work is being done that we feel certain will stand the test of time. We came back convinced that no more genuine, unselfish work is being done in the islands than by our friends on this difficult field.

BACOLOD

Churches, 2; members, 38; added by baptism, 13

Bacolod, on the west coast of the island of Negros, is one of the most influential centers. The provincial high school for boys and girls located here brings together children of some of the leading families, many of whom have been responsive to the influence of the missionaries. Much work has been done in outlying districts, and hundreds of Scripture portions have been sold to the crowds assembled. A good chapel in Bacolod has been built largely through native contributions, and a residence for the missionaries has been purchased.

IN Negros Island no large native movement has prepared the way for the missionary. Much seed sowing is necessary, yet thirteen baptisms have rewarded the faithful effort of the missionary and his native coworkers. Mr. and Mrs. Forshee continued alone at the sta-

tion throughout the year, except for a brief visit to Japan in the spring. Great satisfaction is expressed at the coming of Mr. and Mrs. Maxfield and Miss Kuhlen, although the need of a missionary to open a new station in the southern part of this great field, is still unsupplied. A fine opportunity for work, among the young men in attendance at the high school, is afforded by the opening of a dormitory for such students. A similar work is now authorized for girls in care of Miss Kuhlen. Mr. Maxfield writes briefly of his new surroundings and of the opportunities for service already his.

REPORT OF MR. FORSHEE:

The conditions of our work here are unlike those in Panay. Here we must employ the present in seed sowing. During the year that has now closed we have endeavored to do this as best we could. Three extended tours were undertaken by the missionary which we believe were of lasting benefit to our work. On these trips the principal towns in the province were reached. Out of a total of thirty-four principal towns the missionary was able to visit twenty-seven. In each of these places meetings were held, gospels and Bibles were sold and many hundred pages of tracts were distributed. No one can realize what this means to the kingdom of God, who does not know the real condition of affairs here. Many of these places are remote, are seldom visited by white men and in scarcely any of them has the gospel of Jesus Christ been preached in its purity. Wherever the missionary has gone the people buy most readily the books that we have to sell; and we always find many people most eager to listen to the word of God. At the close of our meetings in the various towns we sell the books; and at such times we find ourselves unable to hand them out fast enough to satisfy the people. Seed Sowing

We have had the privilege of baptizing thirteen during the year. This number will appear very small in comparision to the large numbers received during the year on Panay Island, and it is but just to himself and to the work which he represents that the writer give some explanation of the differing conditions under which the work is being done. On this island the people for the most part live on plantations. These are owned by rich men, and as a rule are of great extent. They are isolated, each plantation being like a little world in itself. The will of the owner is law, the people being obliged to do and say and think as he prescribes. They are his "men" in more senses than one, being held in a sort of semi-slavery. The upper class people are of two sorts, the one are ardent Roman Catholics, and the other, having departed the Roman Church, is indifferent to all religion, numbers being freethinkers. These things make our work difficult, since we have to work among upper class people to a great extent in order to reach the poor people under them. But while the work is hard, and the people have not come to us as they have on Panay Island, where they claim that they have never been under the Roman Church; yet we see signs of a better day all about us. One man Plantation Life

from the better class of people was cast out by his father because he became a Protestant. He bore this with calmness and, being an opium user, gave up this vice. We have in our number young men of splendid ability, some from among the official class and others of standing among the Filipinos; so that while the peasants are coming in Panay, those from among the upper classes are coming here. This work is always slower than the other; we are content to await God's time.

Our Sunday school at Bacolod and the new one opened during the year at Talisay have been well-springs of joy to us. We are beginning to gather about us some very bright boys and girls. The parents of the children are becoming interested; and we firmly believe that in the near future the children will lead into the true way their parents and friends.

The work to which we most look for results in the future is that among the young men in the provincial high school. We have opened a dormitory with the intention of providing them with a Christian home while they are here at their studies. Many come from out of town and have no place to go. At present we have twenty-four of these youths in our dormitory. They attend the chapel every Sunday morning and remain to the English Bible class. They are also to study the Bible with the missionary in another Bible class once a week, besides having devotional services every night in the dormitory. This work seems to promise much for the kingdom of God. Thus far it has met our highest expectation. It must mean much to have the leading young men of the whole province under Christian influences.

A Christian Dormitory for School Boys

What of the future? The Aglipayano faction of the Roman Catholic Church still is fighting against the Romanists; religious unrest marks the times; indifference and infidelity are growing in the midst of all this. It behooves us Protestants to be up and doing; for today is our opportunity to enter in and work for God. It is going to be a long and hard fight at best; we missionaries are not afraid of that nor that God will not give us the victory; but we fear often that the people at home do not realize to the full the great opening for work that God has given to the American churches. He has most wonderfully made ready the field for our labor; and if he has done that, then he will hold us responsible for the work. We call upon the Christians at home to aid us by prayer and by gifts worthy of the great call God has given us.

We are most grateful to have new workers among us. We have welcomed Mr. and Mrs. Maxfield and Miss Kuhlen. They are all hard at work upon the language in which they are making most commendable progress. They will find their hands full of work soon; but we are trying to hold it back from them until they are more fully equipped with the language than we were when responsibilities were placed upon us.

Welcome to the New Workers

Report of Mr. Maxfield:

We have been in Bacolod less than four weeks and can report that we have rented a house and are settled and at home in this strange land. We find Protestants everywhere and it would be easy to take them

into the church, if we did not insist that they first accept Christ as Saviour; but we find that sin keeps men from Christ here as in America. The gospel seed has been faithfully sown in this island and we hope to help in more sowing and in the ripening harvest. We have made a start on the language and find that we can conduct a service in English each Sunday evening for the boys in the public school and institute, which is situated here, and also teach a Bible class composed of some of these school boys. First Opportunities

CAPIZ

Churches, 1; members, 68; added by baptism, 68

Capiz is an important sea-coast town, at the northern extremity of Panay Island. It has steamship connection with Iloilo and Manila and is to be the northern terminus of the proposed Panayan railroad. It is in a fertile country, but owing to much low ground in the vicinity, is very malarial. Work here has been encouraging from the first, especially among some of the better class; and they have erected a substantial stone chapel, very largely at their own expense.

DR. LERRIGO, after making a beginning at Capiz and laying wisely foundations for a future superstructure, was compelled to return home at the beginning of the year with Mrs. Lerrigo, whose health was seriously broken. The work has been cared for by Mr. and Mrs. Robbins and Miss Sainz. During the brief vacation of Mr. and Mrs. Robbins in Japan, Miss Sainz enjoyed the companionship and assistance of Miss Johnson. Mr. Robbins in his report gives a striking instance of the liberality of spirit engendered in converts to Protestantism as compared with the narrowness characteristic of the rule of Roman Catholicism in the islands. He bears testimony to the marvelous raising up of men for cooperation in the work of this field, and describes many activities and journeys, including the establishment of a line of stations uniting Capiz with Jaro. The coming of Dr. Thomas caused great rejoicing. He finds much demand for medical service, although regular work has not yet been opened. The burden of the message is, "Now is the day of opportunity."

REPORT OF MR. ROBBINS:

We began our permanent work here in Capiz July 13, so that this report will extend over less than six months of actual service on this field. It has been the happiest six months of our lives. God has been very near to us and the manifestations of divine favor have been very clear.

We have tried to make our church here in Capiz a strong center from which the light should be carried to other towns. The church with thirty-seven members was organized by Dr. Lerrigo before he left for America, in February, 1904, three deacons, a clerk and a treasurer being elected at that time. Since then I have baptized fifteen others, so that today we have a membership of fifty-two. In August we organized our Sunday Organization of the Church

school. While our membership is not large, we have a strong, spiritual, working church, which is a large factor for good in this community. Rich and poor have given liberally, the weekly offering system introduced in December finding a ready response. The spirit of our church members is well illustrated by a recent incident: We have had considerable difficulty in regard to the burial of our dead. Being heretics, of course we could not bury in the Roman Catholic cemetery, so that we have had to bury in the pest ground outside the city. Recently the owner of this ground, instigated by the priest, refused to allow any more Protestants to be buried there. At this one of our deacons offered to the municipality two plots of land for a cemetery for Protestants; the next morning he hurried to the municipal building and withdrew his petition, giving them another in which he offered this land for a cemetery for all, without regard to race or creed. He said this seemed to him more in keeping with true Christianity. I thought this a beautiful spirit for one to show, who for fifty years had lived in the narrow and bigoted environment of the Roman Church.

A Noble Liberality

Our preachers and members are men and women of one book. In the tailor shop, in the factory, in the little market stalls the Bible is ever by their side, and when they go into the country to their rice fields, they always carry with them carefully wrapped in a handkerchief the precious Book. At our monthly socials here at our home they always bring their Bibles, so that a part of our evening's entertainment now is found in Bible questions and answers. The people go to the Bible to prove every point, and at our covenant and weekly prayer meetings, every member has a verse of Scripture as the basis of his testimony.

Realizing the importance to the kingdom of God of the children of today, we are making special efforts for these little ones in Capiz. We hold two children's services during the week and Mrs. Robbins has a large class of them in the Sunday school. Miss Sainz with her Bible women has organized on a small scale in her house a home school for poor and destitute children. Here these, to whom the door of opportunity seemed to be shut, are taught to read their own language, to study the Bible and to learn some simple industry.

A Home School for Destitute Children

Although the rains have been continuous since July, we have visited during the year all the principal towns of the province. It has been a period of seed sowing, preaching, selling Bibles and distributing literature.

The coming of Dr. Thomas means much to our work. There are some towns in the province yet hostile to our cause; these towns through the doctor's medical skill will soon be open and eager for visits from us. In a recent trip south we made a call in the most northern town of Iloilo Province, thus linking in a continuous chain the preaching stations from Jaro to Capiz. This tour with the doctor was a blessed one; every day was crowded to the full with work and service. Our practise was to strike the town on market day early in the morning, spend the hours until noon among the market crowds, employ the afternoons in house to house visitation and personal and medical work, and in the evening hold another ser-

A Tour

vice followed by a medical clinic—many days working until eleven o'clock at night. Next morning before sunrise we were on our horses and away to another town, there to sow the seed, trusting to the Lord of the harvest for results. The last day of this trip we spent with a large barrio where one of our native preachers had gathered a small company of believers. We held a number of services and a double wedding, and early Sunday morning just as the sun was coming up over the hills we had the pleasure of leading sixteen candidates down into the water and burying them with Christ in the sacred ordinance of baptism. Both Dr. Thomas and I feel that this long strip of territory to the south is opening in a marvelous way. The fields are ripening for the harvest, but the reapers are few. The great need at the present time is for native workers to have charge under the missionary of these interior towns. At first it will be necessary to help to support these men, but in a few years we hope to fill this territory with self supporting, self propagating churches. The need is imperative now for men. I am sure that God will raise up the men for this work if the churches at home will help provide for their support for a few years. I must repeat what I have said so many times in regard to our work here in the Philippines, now is the day of opportunity, now is the time to strike. Opportunity and responsibility are the words from Capiz. The Baptist Denomination is the only denomination working in this province. Whether Capiz shall be atheist or Christian, it is for the Baptists of the United States under God to decide.

Opportunity's Call

Report of Dr. Thomas:

My report of the year 1904 must be brief, as I have been on the Philippine field only since December 5—at Jaro December 5-20, and since that date at Capiz. While at Jaro I was entertained at the home of Mr. and Mrs. Valentine, and I found that they had become true orientals in respect to hospitality. Though no regular clinic was established there, the *infermos* sought out the new *medico,* who doubtless had been advertised as competent to cure all ills of the body, as well as to render suffering humanity "rich and handsome."

With the prospect at Capiz, though I have been here but ten days, I am delighted. Dr. Lerrigo's firm foundation, cemented by the competent management of Mr. and Mrs. Robbins, Miss Sainz and Miss Johnson, gives a sense of security and permanence to the work that is most satisfactory to a newcomer. The need of medicine is great. Some of the diseased poor are in wretched straits, with no one to care for them, and their unquestioning trust in even a complete stranger, who ministers to their need, is touching. They are like sick children, helpless and dependent. Those who can walk, some staggering with weakness and disease, are already flocking to the dispensary; many of them come from far away barrios. All seem grateful for treatment, and most of them are ready to listen to the gospel. Who knows what fruitage this scattered seed may bear in their hearts and homes, near and far, for "the Lord giveth the increase."

A Touching Appeal

We trust that the friends in the home churches will lend us a little of their hard cash and a rich share in their prayer-life for this new medical mission at Capiz—*the only Baptist medical mission in the Philippine Islands!*

MISSIONS IN EUROPE

EUROPE

OUR missions in Europe have a unique position. The continent is nominally Christian, but knows too little of the power of the gospel to renew and transform life. In the south are the problems of Romanized paganism; in the north, those of an unregenerate church membership. The Missionary Union does not now send missionaries to Europe, but appropriates money, which is administered by local committees, for theological institutions and for evangelistic work and for weak churches struggling for spiritual principles and religious freedom.

A BAPTISM AT CHEMNITZ, SAXONY

Baptists in Europe have suffered much for the maintenance of their principles, and there are few countries where full religious liberty is granted. Among the members of the Baptist churches there are many who have reacted from the formalism of a state religion and are humble followers of Jesus.

MISSIONS IN EUROPE

Churches, 997; members, 108,980; added by baptism, 5,619

THE constituency of the Missionary Union has reason for satisfaction in its work in Europe. A total expenditure of less than $26,000, of which sum $12,000 are given to France, where existing conditions make the demand relatively large and urgent, is accomplishing a beneficent service in eight of the great countries of Europe, with indirect relation to at least seven others. In each of these lands a church establishment is maintained by the government and Baptist churches suffer in varying degrees from civil and social disabilities. The old days of banishment and severe persecution are gone by. In the eastern countries of northern Europe, members of dissenting churches suffer as a rule only petty annoyances. In Spain and in Russia, the laws are more severe and in the latter country serious hardship even now is sometimes a result of loyalty to conviction. The success achieved commends these interests strongly. Their membership increases steadily, and by their clear affirmation of the principles of religious liberty and genuine spirituality in worship they have affected strongly the life about them. The service is of such character that it can not definitely be measured, and is destined never to have full recognition; but the state churches feel the influence of their teaching and their life, and public standards are gradually modified. A Beneficent Service

The work of these churches is of peculiar difficulty. The teaching of state churches begets spiritual self-satisfaction and indifference; and the constant loss suffered through emigration to our own country is a cause of serious embarrassment.

The financial aid given by the Missionary Union in Sweden is now restricted to the theological seminary and in Germany to the seminary and the publication house. The continuance of gifts to theological schools, in the withdrawal of aid from the general work, has proved a particularly wise policy, securing more attention for this vitally important work than the people would naturally have given it as one among many pressing claims. It will be seen that Baptists in France, Denmark, Norway, Russia and Spain are as yet without schools for theological instruction, though in Denmark a unique school work is sustained. Wisely Continued Aid

FRANCE

Churches, 29; members, 2,257; added by baptism, 127

Statistical

THE situation in France makes strong appeal to Christian interest in view of the resolute movement for church disestablishment. France has a total population of about 38,000,000, among whom 600,000 to 700,000 are Protestants, the Roman Catholic Church claiming the general population as adherents, though its regular attendants number probably not more than 3,000,000 to 4,000,000. It has 38,000 priests, 75 bishops and 17 archbishops, for whose support a grant of 50,000,000 francs has been made annually by the state. State support has been given also to the Reformed and Lutheran churches. Among Protestants, 500,000 are in the Reformed Church; 70,000 are Lutherans, while 5,000 are in the Free Church. Our Baptist church membership is about 2,100, though many outside our churches hold more or less definitely to Baptist views, the membership of the Free Church being largely influenced by these views. The need of a school for theological instruction is strongly felt, and it is hoped plans may soon be reached for a beginning in this work.

A New Plan of Co-operation

As stated in our general introduction, a new plan of cooperation by the Union with work in France was reached in conference with French brethren in the summer of 1904. This plan is designed to develop more strongly among the people the sense of personal responsibility in Christian work, and at the same time to secure more active promotion for the work of general evangelism. The plan provides for cooperation by the Executive Committee with individual churches or groups of churches in support of pastors, when the local support is sufficient to justify this, and for the establishing of a force of evangelistic workers for certain strategic centers. Under this plan aid is given in the north to five groups of churches and two evangelistic workers; in the south to three groups of churches and six evangelists. In each section also a general evangelist has now been appointed from whose work, in cooperation with local evangelists and in meeting favorable opportunities for protracted meetings, a large good is anticipated. The French Baptist leaders are a strong company of devoted men. It is believed the outlook for success in their work was never brighter than now.

FRANCO-SWISS DEPARTMENT

Churches, 15; members, 1,179; added by baptism, 91

OF the fifteen churches in this section two are in Paris, others being in large cities of central and southern France, such as

Nice, Marseilles, Rouen, Lyons, their work extending also into Switzerland, where there is a strong church at Tramelan. We regret much that no formal report has been received from Mr. Saillens, a loss explained by his absorption during recent weeks in evangelistic labors, for which his time is in great demand. For some weeks he has been in southern France. In a personal letter he writes: "The month just passed has been the most glorious in all my experience as a preacher of the gospel in France. Crowded meetings two and three times a week in Geneva, Cannes, Nice, Marseilles, Nimes and other places, and hundreds of souls converted to Christ have shown me and my friends that, for the present, I must give myself to revival work. The spirit of God is passing over the whole Protestant Church of France." Mr. Dez writes concerning the work at Rue de Lille.

Successful Evangelistic Meetings

Report of Mr. Dez:

In the course of the year we received by baptism seven members and by letter two; but during the same period we lost the same number of members by departures, deaths and other causes of decrease. We closed, therefore, with the same number of members mentioned in my last account, that is 130.

Brother Passy carried on with great zeal his missionary work in the neighborhood of Paris, with the cooperation of some of our friends. On another side the gospel was faithfully preached and presented to our people, week after week, at our hall in *rue Ancienne Comedie*. Though we did not see great results from this double work, we are going on heartily, looking to Him from whom alone success is coming. It appears to me that the spiritual life inside our religious family has rather increased and is still increasing. However we are longing for a revival among us, and we already anticipate that the present year will prove much better than the preceding one. Some of our lay members continue to help heartily in our missionary work in Paris; and at the present time we have at Rue de Lille and at the home of one of our good sisters very interesting prayer meetings. The church, being united in her longings, it is impossible, I think, that we may not receive great blessings from on high. You will hear with pleasure that two of our young men were baptized in the Rue de Lille chapel, the first Sunday of February.

Efforts at Rue de Lille

FRANCO-BELGIAN DEPARTMENT

Churches, 14; members, 1,078; added by baptism, 36

THE Franco-Belgian work is represented by one church in Paris, with thirteen other churches, of which five are supported without aid from the Missionary Union. Mr. Cadot describes the far-reaching revival influence now extending through northern France.

REPORT OF MR. CADOT:

As in preceding years, the pioneers of this mission have had to work among people more or less unbelieving—skeptical, superstitious or indifferent. The false doctrines of Rome have not the same influence as formerly. The Roman Catholic priests, once so proud, so arrogant, speaking to us as if they had the right to command us, when we had to bury our dead in the cemetery, now salute us in the streets with a certain politeness. So also do many others who formerly regarded the preachers of the gospel as contemptible heretics or lepers, whom it was necessary to keep at a distance.

Visit to Wales

At the end of the year, tidings began to come of the revival in Wales and at the beginning of January the writer crossed the Channel and attended some of the revival gatherings. He was seized by the spirit of the revival and everywhere begged the revived Christians to pray with him for France, which they did. He then went to the Welsh valleys to hear Evan Roberts, who in two large meetings gave him words of encouragement, knelt with him in the pulpit and, like a prophet, implored for the French Baptist pastor a special blessing that he might be an instrument of revival in his country.

Returning from Wales the writer has been called from place to place to tell the story of the great things the Lord is doing for that country. The first visit was to the church at Lens-Bethune. In the Saturday night prayer meeting tears were abundantly shed by two or three young men who felt themselves convicted of sin: before the meeting was over, they had found peace through faith in Jesus. The next day, nearly all the flock were crushed under a deep feeling of penitence: old members of the church confessed their sins; young men and young women humbled themselves in weeping and even children shed tears as they prayed. Some days later they wrote saying, "We have thirty persons converted," and today the pastor tells us that more than fifty have given themselves to the Lord.

Revival at Lens-Bethune

Our next visit was to Auchel and Bruay, two churches now in the pastoral charge of our brother Paul Pelce, son-in-law of Mr. Andru and a courageous worker and a man of prayer. During the evening at Auchel, seventeen or eighteen poor sinners, in anguish and longing for pardon, came to the front benches, asking to be prayed for. Almost half of them, being Roman Catholics, doubtless never had prayed as we do. Many spoke to God, by cries and tears making confession of their sins. At Bruay, where our committee has had to dismiss the pastor who had done much spiritual harm to the flock, we had, on the following evening, a meeting still more touching, with more tears and more prayers. The whole flock is recovering its vigor and courage. At Auchel they now have twenty or twenty-five conversions, and perhaps twenty at Bruay. People who were in disagreement have become reconciled, and a Christian who remembered having overcharged for goods six months ago has returned the money that he thought unjustly received.

At Auchel and Bruay

Denain

At Denain, with its stations of Lourches, Flines, etc., where during the last few months galleries have been added to the chapel to accommodate the increasing congregation, the church, prepared by much prayer, was in a condition to profit by what the visitor had to say of his experiences in the country of Evan Roberts. After a moment of exhortation the young and old shed tears and cried to heaven to be blessed, pardoned and sanctified. The next day twenty-eight persons had made profession of having found peace; and since then, the number has been increased to forty and the movement still continues.

Paris

The work prospers at the church of the Avenue du Maine in Paris. The chapel, built at great expense and almost without visible resources, is being paid for little by little. We had been called there in December to commemorate the anniversary of its opening and were again invited to go there on our return from Wales. The first evening we endeavored to show that the revival would not come to churches unless the members walk and live in holiness, abandoning all sin, even that which is doubtful; then we invited all who were saved to rise. Nearly every one did so: but soon, some members of the flock who had lost their first love began to humble themselves in weeping; men and women made confession of their coldness, asking pardon from God, and promising spontaneously to serve him better; and then several strangers touched in their hearts came to the front to ask for the pardon of their sins, and some of whom gave themselves to the Lord that very evening. The next day, at the same hour, the parents, even those living at a great distance, brought their children. The object of the meeting was especially the conversion of the young, and it was still more moving than that of the evening before. The next day the pastor said he thought twenty or twenty-five had given themselves to God.

In Belgium

At Peruwelz, Belgium, we have built a chapel in a fine avenue. The flock consists of working people, peasants and widows, who have much trouble to make up even a quarter of the pastor's salary. Stations have been opened at Bernissard, Blaton, etc., where last summer we found inquirers who gave us much encouragement, among others a former Sister of Mercy who is now a firmly established Christian. A meeting was held here in which some young people gave themselves to Christ.

Ougree

The mission at Ougree Church is composed entirely of workmen and poor people. When we went there twelve days ago, the revival had commenced, in consequence of the news from Wales related in our paper, *La Pioche*. The four meetings we held bore fruit, about twenty persons young and old giving themselves to God. There are some remarkable cases of conversions. A man who was about to kill his wife and children made a public confession of his wickedness in the church. Some children of the Sunday school, who have been converted, have undertaken to found a Thursday school for their little Roman Catholic friends, with whom they read the Bible, sing and pray. It is impossible to doubt their conversion when one hears them pray, although they are only from ten to twelve years of age.

Charleroi

Charleroi is in the care of our zealous and brave brother Taquet, one

of our most ardent pioneers. He has held meetings in a room accommodating 130 persons: now a brother belonging to the flock has offered to build a chapel at his own expense. There were six or seven conversions before we went there, and our meetings were very fruitful: between fifteen and twenty during those two days passed from the power of Satan to God. The missionary writes: "The results are magnificent. We have found in the new converts the joy of pardon and the assurance of having become children of God."

At Le Fere, also, the revival of the church has begun. But of this church, as well as of several other churches, I cannot wait to write, as the time of sending this report is more than come.

GERMANY

Churches, 173; members, 31,761; added by baptism, 2,144

A Mother of Churches

THIS noble interest has proved a mother of churches in many lands, Baptist churches in Denmark, Sweden, Norway and Russia being an outgrowth of its work. The laws limit the organization of the German Baptist Union to Germany proper, but this body has close affiliation with churches in six other countries. The total membership as shown in the last published report of the German Union is distributed as follows: Germany, 32,068; Austria, 671; Hungary, 9,371; Roumania, 30; Bulgaria, 73; Holland, 1,094; South Africa, 1,331.

Aid is given by the Missionary Union only to the work of the theological school and the publication house in Germany, some assistance being extended to feeble interests in outlying countries.

THEOLOGICAL SEMINARY OF THE GERMAN BAPTISTS

Number of pupils, 40

The Seminary at Hamburg

THE seminary at Hamburg has a fine building valued at about $40,000. Two professors, Mr. Fetzer and Mr. Lehmann, appointed originally by the Missionary Union, and three other teachers, are in charge of the work. It has two classes with twenty-eight students. The course covers four years, graduation occurring only once in two years. The first two years are given to a general preparatory work. The students are from several countries, two being from Russia. The present summer marks the completion of twenty-five years in the work of the seminary. Mr. Fetzer writes of the interesting observance by which this will be commemorated.

REPORT OF MR. FETZER:

At the triennial conference of the German churches held in Hamburg in 1879 the subject of a more thorough and systematic training for the rising ministry in Germany and adjacent countries, was brought up for consideration. A committee of nine, of which Dr. Bickel was chairman, was chosen to devise plans and start the work. A course of four years was planned and the seminary opened in the fall of 1880. At that time many were afraid that if such an institution were established, there would be so many young and better disciplined men produced that the older men would not be wanted any more; while others objected on the ground that the already existing school was sufficient. The result attained shows that though the seminary has now been in operation for almost twenty-five years the demand for pastors is greater than ever, strifes have since been unknown and the influence gained has been greater and will continue to increase. This year we are to celebrate the twenty fifth anniversary of the opening of the seminary. The Lord has been with us and blessed our efforts. The Missionary Union has given us generous assistance without which it would not have been possible to carry on our work. Including those now with us, 208 have enjoyed the privileges of the seminary. They have gone to Asia, Africa, and America and into different European states, besides Germany. The faculty consists of five men. Three of these are teachers of elementary subjects. The teachers in charge of the theological branches are Mr. Lehmann and myself, who served twenty-two and twenty-three years respectively. For nearly twenty years, until his removal to Kassel, Dr. Bickel was chairman of the board and to him, more than to any other single man, the seminary is indebted. This by no means underestimates the work done by his colleagues on the board, brethren Rode and J. Braun.

Inception of the Seminary

Twenty-fifth Anniversary

CASSEL PUBLICATION HOUSE

THIS interest has a fine property at Cassel and accomplishes a widely extended work. Dr. Bickel's service of many years has been of large influence among the churches of Germany.

REPORT OF DR. BICKEL:

The publication house of the German Baptists was one of the many fruits of the work of Johann Gerhard Oncken. Through the aid of the National Bible Society of Scotland, which has proven a true friend of our German Baptist cause, he was enabled to open a book and Bible stall in the most popular part of old Hamburg.

Twenty-five years ago the writer took up the work of publication for the German Baptist brethren. We now publish seven papers, three weeklies, three monthlies and one quarterly, with a total of about 96,000 readers. Wherever possible, we organize in our churches local tract societies where members distribute the "Message of Peace" and tracts

A Wide-reaching Work

regularly every Sunday and during the week. These local societies number 110 with a membership of over 2,000. Last year our tract department distributed 4,500,000 pages and circulated among the soldiers of the German army 80,600 small book almanacs.

Our 19 colporteurs, 4 of whom are supported by the National Bible Society of Holland, distributed 6,981 Bibles, 9,264 Testaments, 8,660 books of our own publication, and 3,356,500 pages of tracts; they visited 67,000 houses and conducted 1,270 small prayer meetings.

A New School Bible

One of the most important publications which left our press this year was the new school Bible. A council, appointed by the state church, issued some years ago a revision of Luther's Bible which does not meet with the approval of the foremost commentators and educators. As a result the school children are given the Bible in the old German forms of language and not in modern German. The Bible is still the book which controls the minds of old and young in the land of Luther. It is the book loved and revered by many hundred thousands, and on the other hand the book which is shunned and even hated by many millions. May the work of our colporteur continue to bring light and peace into the homes of many of our countrymen by the glorious word of God's truth.

"He yet Speaketh"

On our book list, we have over 200 different titles, 55 of which are translations of the English works of Charles H. Spurgeon. In the last twenty years our book circulation amounted to about 1,500,000 copies of which 215,000 were Spurgeon's books. Our publications are mostly translations from the English, Spurgeon, F. B. Meyer, Moody, Bunyan and Gordon taking the lead. The influence of our publication work is also manifested in the neighboring countries. We have been able to help in the issue and circulation of religious literature among the Poles, Bohemians, Hungarians, Letts, Esthonians, Russians and Finns and now a call has come from Iceland. A German Baptist brother is about to introduce Bunyan's "Pilgrim's Progress" and Spurgeon's "John Ploughman's Talks" to the Icelanders. A change just now taking place in the management of our publication house has been mentioned before, but now that it has become a fact, it comes home to us all the more: my son, Karl P. Bickel, has accepted a call from the Publication Society of the German Baptists of America at Cleveland, Ohio. To the German American brethren, I know, it is a gain, but to us and our work in Germany, it seems a great loss: it is as if I had lost my right hand. God speed his work in his new field of labor.

THE GENERAL WORK

MR. FETZER, our faithful correspondent, writes of churches in Hungary, Austria and Bulgaria, with which the Union is directly related through the financial aid given them.

A deeply regretted incident of the year is the death of a son of Mr. Novotny of Prague, a young man of peculiarly worthy character and great promise.

REPORT OF MR. FETZER:

We were very glad to have Dr. Barbour with us for a few days last summer on his way from Paris to Finland. On this occasion he met as many of the committee here as could be got together and had a consultation with them about the work under their supervision. The work in the countries along the Danube is attended by peculiar difficulties, the people being chiefly Roman and Greek Catholics.

Brother Novotny who began work in Prague, Bohemia, just twenty years ago, has now a church of 190 members, who meet in nine different places. On the fifteenth of January our brother suffered a severe loss in the death of his son, a promising young man with a liberal education. In the year 1901 he graduated from our seminary. Then he served the church in Vienna as supply during the absence of its pastor, Mr. Koch in America, at the same time pursuing his studies at the University of Vienna. Later he spent some months in the Baptist College at Cardiff, England, and a short time in Scotland in the hope that his impaired health might be restored. Scarcely had he reached home when his old lingering throat disease made its appearance again, so that he preached only a few times after his return; but as long as possible he was busy with the pen. "*I am ready for either.*" Thus ended a noble life at the early age of 28.

A Good Young Soldier Fallen

To our sorrow brother Koch resigned as pastor of the church in Vienna on the thirty-first of December on account of continued ill health. For more than nine years he has been pastor of the church in the Austrian capital. During this time he baptized 170 persons and leaves a church of about 240 members. Reluctantly, he was constrained to resign, feeling the need of rest and change of climate; and intends to emigrate with his family to the United States. His successor will be brother Saare, a member of the senior class of our seminary, who will enter upon his work there in July.

In Galicia and Hungary the scarcity of labor, the low wages and the relatively high prices of food induce many who can procure sufficient money to emigrate to America, while the financially poorest remain at home. Still the brethren struggle bravely against these difficulties. Brother Gerwich reports now a church of seventy-five members in Neupest. Had all that were converted and baptized remained in Neupest, the church would now number not far from 100. The work among the Magyars in Budapest is making good progress. Scarcely a quarter passes in which brother Udvarnoki does not report baptisms. Brother Meyer who works among the Germans also reports baptisms, but he does not state whether they are Germans or Magyars: the number of his church members does not increase at all.

A Brave Struggle

In the more southern part of the empire, brethren Peter and Fiehl are at work. There are many other workers assisted by 221 lay preachers. The membership reported last year was 9,357. Our latest statistics are not yet accessible, but it is probable they have now above 10,000 members.

A New Work in Bulgaria

In Bulgaria there are two men who receive aid from the Union, brother Babadjoff in Lompalonka and brother Daycheff in Tchirpan. The former is a young man, quite well recommended by brother Klundt. He may, however, have to enter the army this coming fall. If not, he proposes, as we understand, to enter the seminary. The other is a man converted in America and first sent over to his native country by a church in Buffalo. His work is still in its infancy, and nothing can as yet be said as to what the results may be. It would be well if, at longer or shorter intervals, some one could go there and take a look at what is being done. There is great reason to rejoice at what has been accomplished by so few men. How much more could be done if the men and the necessary means were to be had. In Hungary, in Transylvania and in other places throughout the empire where other Baptists have sowed the seed, other denominations are reaping the harvest because we have not the men and the means properly to follow up the work begun in earlier years. This emphasizes the importance of planning for the work of theological instruction and the development of an educated ministry. The work in Sweden is a striking example of what may be done when the right moment is recognized and wise action taken.

SWEDEN

Churches, 578; members, 43,870; added by baptism, 2,005

A Mature Development

BAPTIST churches in Sweden constitute quite the largest dissenting body in that country. They are united in a general conference and conduct mission work in Spain, Finland and China. The theological seminary is their one formal provision for education, but institutes for biblical study are held. An influential weekly paper is maintained as a private enterprise by leading pastors. Aid is given by the Missionary Union only to theological work, for which the churches make a considerable contribution.

BETHEL SEMINARY

Number of pupils, 39

THE seminary has thirty-nine students, who are accommodated in an attractive building constructed in 1883 at Stockholm, and valued at about $35,000. The course of study includes general intellectual training. A peculiarity of the institution is that, while no test is imposed for entrance, full payment of board and lodging is required during the first year; thus candidates for the ministry are sifted. Dr. Broady and Mr. Drake have long represented the Missionary Union in this work.

REPORT OF MR. DRAKE:

The students in Bethel Seminary at present number thirty-nine. They have proved valuable helpers to the pastors of our city churches in special meetings recently held. During the winter vacation, many churches of the country were supplied by them, the Lord richly blessing the work in several places. Many other churches felt sadly disappointed that they could not have similar assistance. The laborers are few indeed, so that there is a sad cry for harvesters from many places. The year has been one of spiritual quickening, many meetings for prayer having been held at the seminary by the students.

The Cry for Harvesters

THE GENERAL WORK

THOUGH receiving no financial assistance, the general work of the churches has close relation to the Missionary Union in the large company of pastors who have had training at the seminary. This general work is covered in the report of Mr. Drake.

REPORT OF MR. DRAKE:

Last fall there was manifested a very general spirit of prayer for a quickening from on high. When news reached us of the revival in Wales, the longing was raised to an expectancy and supplications intensified. In this city, the Fourth, Fifth and Sixth Churches held special services for two months, beginning with the watch night at New Year's; the workers also uniting in prayer in the early morning, at noon or sometimes in a watch night. The result has been more than 200 conversions in the three churches, about seventy up to this time having been accepted for membership. At the same time all of our city churches have extended their efforts to the numerous suburbs of the city.

Spirit of Revival

A call of special urgency comes from the far north, which has been rapidly settled in a few years in about the same manner as the Klondike of America, although not for the sake of gold but for less valuable minerals and other products. Along the railway, across the Scandinavian peninsula, there are three places of considerable size where Baptist churches have been organized by earnest pioneers. The Lord has blessed his Word to the conversion of some rough settlers and to the restoration of some who had strayed from God. The famine of 1903, caused by the floods of rain, and the help sent from America to these distant regions, did a great deal to soften rebellious hearts, especially as the evangelists to a large degree were entrusted with the distribution of the aid. Many were led thus to listen to the gospel and were converted. The people have done nobly in erecting houses of worship at Malmberget, a town of 7,000 inhabitants, and at Kiruna with 5,000.

A Swedish Klondike

In February last, the first Free Church Congress, after the pattern of one in England, was convened by the three denominations, Baptists, Methodists, and Lutheran Free churches. Resolutions were passed, pro-

A Free Church Congress

testing against certain oppressive statutes still resting upon the dissenting bodies. The discussions revealed an astonishing bewilderment in the view of several leading men among the Free Lutherans with regard to the rights of the State to legislate in ecclesiastical matters. No doubt the outcome was clearer views with some. Besides, the congress presented opportunities for united prayer and aspirations to a higher standard of Christian life and to more aggressive work.

Our numbers, during the past year, have had an increase of not quite half a thousand, the total being 43,870. The baptisms have been 2,005; eleven new churches have been organized, and Sunday school scholars have increased nearly 2,000, the total being 54,345. Contributions show an increase of nearly $10,000; they amount to $205,063, averaging about $4.60 per member.

SPAIN

Churches, 3; members, 113; added by baptism, 1

A Little Company

THE Baptists of Spain are a little company of 113 souls. Disabilities from which they suffer are as great as priestly power dare make them. The country is filled with members of monastic orders whom other countries have rejected. Agitation against the existing religious and political order is incessant and at times violent. Both the repression under which Protestant work is conducted and the popular agitations are unfavorable to success in Christian work. The results reached, however, are larger than the membership indicates. Many are not a little influenced by the purer Christian teaching and when a day of deliverance comes, it is believed growth will be swift. Mr. Marin has continued in charge of the mission. The associate greatly needed by him has been sought, but it is exceedingly difficult to find one adapted to this peculiar type of work. An American would scarcely be welcomed in Spain, yet American training is peculiarly desired for this post. It is believed that a Scandinavian trained in America would combine, perhaps more than any other, the characteristics needed. All laymen in our churches in Spain are preachers—preaching without remuneration—by day in the shop and by night in chapels and private houses. The little paper, *The Echo,* still does large service.

RUSSIA

Churches, 128; members, 22,662; added by baptism, 1,008

THE Russian Baptists among whom the work of the Missionary Union is conducted are not natives of Russia proper, but rather peoples of other races living mainly in districts absorbed by Russia.

Native Russian Baptists, estimated many thousands, are claimed by the Greek Church, organization being forbidden them. The churches aided by the Union were identified with German Baptists in all reports until the year 1888, when formal affiliation with foreign organizations in religious work was forbidden by the Russian Government. These churches are grouped in five associations; the church at St. Petersburg and two smaller interests in the same locality being remote from the other churches are without associational connection. The churches are largely German, four associations being entirely from this people. Other peoples represented are the Lettes, who are allied to the Mongols and formerly were slaves to the Germans of the Baltic provinces, and Esthonians, the original people of these provinces.

A Work for Subject Peoples

Baptists in Russia suffer from Lutheran opposition and from that of priests of the Greek Church. Formerly, the suffering was intense, the priests being permitted to assume control of children in dissenting families, separating them from their parents. Conditions are now alleviated, although far from ideal. It is believed that better conditions are certain to be reached in the near future, whether by concessions made by the government or through successful popular resistance to the existing order in Russia.

This mission, notwithstanding the difficulties with which it contends, shows constant growth. Its leaders are men of true devotion, but their number is small and the need of a school for the training of preachers is sorely felt.

FINLAND

Churches, 37; members, 1,591; added by baptism, 65

FINLAND'S population of 2,800,000 includes about 2,400,000 Finnish speaking people and perhaps 400,000 who are of Swedish birth or direct descent. The Finnish language is unique among tongues of northern Europe, being allied to the Hungarian. General intelligence is of a high order in Finland. The country has a fine school system. The people are preeminently liberty-loving and chafe greatly in the present relations with Russia. The exactions made of them by government do not seem great, but the purpose of Russia is plain. Every new indication of the purpose to merge the life of the country in the life of Russia is bitterly resented. Through peculiar circumstances, freedom in worship for dissenting churches is well-nigh complete in Finland. Russia found the Lutheran Church the established order, and this continues until now, although a few Greek churches are in the country.

A Work in Two Languages

Our churches are divided into two associations: the Swedish Association with twenty-eight churches and 1,376 members; the Finnish Association with eighteen churches and 883 members. Many of the churches are very poor, aid being given them by churches in Sweden as well as by their own home mission society, which, through a committee in each association, receives contributions from the churches. The forty-six churches have but twelve pastors giving their full time to the work. Other pastors are dependent upon other labor for support. The work in Finland is prosecuted with genuine fidelity and is increasingly promising.

Bible School

THE Bible school is held in Wasa, a thriving city of 15,000 people, for a few months of each year, under the leadership of Mr. Osterman.

Report of Mr. Osterman:

The School for Preachers

The preachers' school was held last fall in Forsby and many pupils attended. Many evenings in the week after the lessons of the day, gospel meetings were held in several places and the young brethren were very interested and diligent. My fellow-teacher is a highly gifted young man and a good preacher, formerly a pupil in our school. The churches, recognizing the value of the school, are aiding more and more in its maintenance.

General Work

MR. OSTERMAN writes concerning the Swedish Association. A letter from a member of the Finnish Association indicates a prosperous year with about 100 additions.

Report of Mr. Osterman:

Conditions have grown more serious through the year. The people are in a state of constant agitation: the common question is, how will it all end? The disturbances in Russia, the bloody war in Manchuria, the political murders in Helsingfors all are felt here. Indifference to spiritual things, skepticism and unbelief spread more and more among the people. All this multiplies the hindrances to the growth of the kingdom of God, and tends to make the people less susceptible to the influence of the gospel. The formal religion is not able to give power to resist evil; and the established church, with its cool formalism repels the more thinking, who drift easily into skepticism and infidelity. Emigration continues to take many of our people; all who can seek a new country and new homes.

Political Turmoil and Religious Indifference

In spite of all these discouraging conditions, there is noticeably evident

a greatly increasing zeal and interest among the people of God in the work of evangelization. In this fact lies the sure hope for the future.

Within the different district societies, Wasa, Southern Finland and Finnish-speaking, the work has been carried on with all eagerness and power; but the number of the preachers is too few for the extensive fields: it is difficult to keep the old fields in good order and at the same time enter new ones. There is progress, however, though it may seem slow. Every advance represents much work, many prayers, and tears and large offerings. The pioneers of the work who have labored here from the beginning are passing away, one after another. One of these brethren, A. Niss, a good preacher and leader of the church, has lain in his bed over a year, waiting for his release and the reward of his work. Very few of these old servants of the Lord are still among us. Our newspaper, *Finska Missions Bladet*, which now is published twice a month, serves as a bond of union between the widely scattered churches and preachers, and has now such a place in their work that they cannot do without it. The Laborers Few

Although owing to emigration, there are few young people in our churches, the work in the young people's societies and in the Sunday schools is going forward. We are in real need of a good missionary for this special work. The little church in Helsingfors has bought a house in a favorable location and altered it for use as a chapel.

There are in the entire country 60 preachers, only 18 of whom give their whole time to the gospel service; the other 42 must earn their living and usually preach only Sundays. There are 13 in connection with the Missionary Union. Of the churches, 22 have their own chapels; the others rent halls or have their meetings in homes.

DENMARK

Churches, 29; members, 3,932; added by baptism, 134

IN Denmark, as in Sweden, Baptist churches have a larger membership than any other dissenting body. Their work is conducted with exceptional vigor. Of the twenty-nine churches, only two are without church buildings, the total number of these buildings being forty-two. As thus indicated, work of a home missionary type is very actively conducted. This work is under a group of leaders who devote to it much time and thought. Wise methods are followed, as that of the concentration of effort strongly in some one locality until a feeble interest becomes strong. A plan just now interesting these leaders greatly is that of developing work in cities, attention being strongly turned to two of the largest cities of the country. A Vigorous Work

The need of provision for the training of preachers is very deeply felt. An humble beginning of this work has been made the past year in the holding of an eight-days' meeting for Bible study for colporteurs and tract distributors.

The High School

THIS school is not designed for training of preachers but is connected with a system peculiar to Denmark, adopted a few years ago, as supplementing the educational system of the country. One hundred of these schools have been opened, constituting what is popularly called a "Common People's University." Our school like the others is held in the winter for a few months. Mr. Broholm reports an attendance of twenty young men and fourteen young women. The pastors have warm interest in the work of this school.

A "Common People's University"

Report of Mr. Broholm:

The high school for our young people has been attended during the winter term of 1904-05, by 20 young men and 14 young women. Two brethren are studying at our Danish-Norwegian theological school at Morgan Park, Ill., and three are studying in this country, all with a view to entering the ministry here.

The General Work

THE report indicates a growth in membership and a fine increase in the Sunday school, which is proving a most useful agency.

Report of Mr. Broholm:

A Turning Point

I am glad to report that our statistics for the year show a larger growth than we have had during the preceding four years. Our net increase became smaller until, in 1903, we even had a decrease in our membership; but then came the turning point. Now we are looking forward to a new and prosperous time for our work. The first part of the present year has fully confirmed our anticipation. We are gladdened by the good news we hear from several of our churches. Especially do we rejoice that some of the churches, which for the last year or two have not had a single baptism, already in this year have had joyful baptismal services. The pastor of the church at Oure, where there has been no baptism for two years, writes: "On Sunday, February 26, five young people were baptized. It was indeed a joyful day for us. Many people were present and witnessed the baptismal service. We are anticipating a blessed time in the church. Several young people are seeking earnestly for their soul's salvation. For some time we have felt the Holy Spirit moving the hearts of the young people, and our greatest desire is that they soon may find the peace of God." Surely the influence of the great revival in Wales will be felt also in this and neighboring countries.

During the last year 134 were baptized and 16 more were added to the churches on confession and by restoration. The losses were 57 by death and 36 by emigration, the number in both cases being smaller than in the preceding year. We had also a smaller number of erasures and

exclusions than for some years: this is one sign of a spiritually quickened life in our churches. The total membership of our Baptist churches is now 3,932. In our Sunday schools the number of pupils was increased by over 300; and we now have 4,469 children, with 343 teachers. The contributions from all the churches amounted to 65,223 Kroner ($17,392).

A course of Bible study has been held this winter for colporteurs, tract-distributors and others who wanted to be helped in the work of soul winning. The course, which lasted eight days, was held at the church of Vandlose. Four of our leading pastors gave daily Bible lectures and Bible readings. The course was attended by 31 men and 14 women; and the season proved to be prayerful and spiritual. Evangelistic meetings were held every evening during the week. It was the first course of this kind we have had, but more will follow.

An Advance Step

For years we have desired to take hold of mission work in our second and third largest cities, Aarhus and Odense, but for lack of means it has been impossible. The visit of Dr. Barbour last summer resulted in a practical plan for taking up this work. When the Danish Baptists have a strong foothold in these two centers in our country, then much is gained for our future mission work.

NORWAY

Churches, 36; members, 2,794; added by baptism, 135

United and Resolute

OUR churches in Norway appear to the visitor to constitute a very united, homogeneous and resolute body. Much attention is given to general denominational interests. The work of the churches is divided into four districts, each with a district missionary. All churches are expected to contribute to this general work. Development among laymen is an attractive feature in Norway, churches without pastors showing a fine strength. The most prominent of the churches is in Christiania, a city with a population of 225,000. Here are 332 members, with an excellent building in an admirably chosen locality. Opportunities were never larger than now. One of the district missionaries reports that he is permitted to speak to large gatherings in the Lutheran mission house. Yet the work has serious difficulties. Emigration to America draws strongly from the young people. It is said that in the last five years 90,000 Norwegians have removed to America, out of a total population of 2,225,000. The Christiania Church within two years has bidden Godspeed to sixty-five of its members, who are now members of Baptist churches in America.

Emigration

Report of Mr. Ohrn:

During the past year a number of our churches have been very richly blessed; but they have also gone through great changes. Thousands have

emigrated from the country, among them many Baptists. On this account the increase in membership is not so large as it otherwise would have been. We have also lost several of our preachers during the year. Cederoth, pastor at Tistidalen, Kiel, pastor at Risir, and Boishiem, district missionary at Trondhjem, have left for America. Only one of these vacancies has been filled. Calls have been extended to three of our young men at Morgan Park; and we earnestly hope they will return to Norway when their studies close this spring. Revivals have sprung up at different places: At Andven, in the northern part of the country, the church has been greatly blessed and thirty have been baptized. The churches at Aune and Kvedfjord also have had revivals and quite a number have been added to the membership. Trondhjem has had a good year under the leadership of the new pastor, Rev. Taranger. The church there has lately bought a building lying next to the "Tabernacle" and will arrange the latter for the smaller meetings. In the western district one of our churches has more than doubled in membership during the year. The church at Christiania has received quite a number by baptism; but on account of emigration the increase in membership is not large.

Revivals in the Churches

It is one of the discouraging features of our work that so many of our young people, especially young men, leave us, but we rejoice that they go to America as true Christians; and we earnestly hope they will be a power for good there. We always urge them to unite with the Baptist church where they go, even if they do not understand the language at first. We are going through a serious financial struggle, but are doing all we can; and we believe the Lord is going to help us in some way. Times are very hard, worse than ever before, and many thousands of strong men are unable to get a day's work.

Norway's Loss America's Gain

From Fredrikshald we hear good news. Brother Larsen writes, "Souls are being saved and baptized right along." From Skien the reports show good meetings and many saved and some baptisms. In three of our districts the same missionaries continue their work and God has richly blessed their labors. The churches are also reducing the debts on their chapels, and some have reached the point where they do not feel such a large burden or hindrance to the work. Looking over the field we can say it has been a good year, and we believe the coming year will show greater results than before. We are praying for a pentecostal blessing here in Norway. We earnestly desire and hope that the great revival spirit now felt in Wales may extend over the waters to our country.

MINUTES OF THE NINETY-FIRST ANNUAL MEETING.

American Baptist Missionary Union

MINUTES
OF THE
NINETY-FIRST ANNUAL MEETING

St. Louis, Mo., May 19, 1905.

THE ninety-first annual meeting of the American Baptist Missionary Union was held in the meeting house of the Third Baptist Church at ten o'clock a. m., the President, Hon. William A. Munroe of Massachusetts, in the chair. Devotional services were conducted by Rev. J. T. M. Johnson, D. D., of Missouri.

The hymn, "The Morning Light is Breaking," was sung, and the President addressed the Union:

It is hardly more than a century ago that the control of the Mississippi passed from France and Spain to the United States. It is much less than that time since the titles of the Indian tribes to the lands of Missouri were extinguished. A little more than a century ago it was declared a violation of law for Baptists to hold meetings in Missouri. Only a little more than a century ago the agents of the Spanish Inquisition were seeking a foothold in this territory. The state of Missouri was born in the same year as our senior missionary.

Under these circumstances we may congratulate the city of St. Louis, the state of Missouri and ourselves upon this great and peaceful gathering from so many states and from so broad a territory. It has been a year of peace and progress within our borders. Our treasury has been furnished with the means of supplying the increasing demands upon it. We meet without the burden of a load of debt to plan with courage and confidence for a year of progressive work. We come with the inspiration of a reunited fraternity and of the meetings of our great Home Mission Society to take thought for the regions that lie beyond.

Long centuries before the Christian era God said to his people by the prophet that they should be a light to the nations; to open the blind eyes; to bring them that sit in darkness out of the prison house. Simeon saw in the infant Jesus the light to the nations. Christ declared himself the light of the world. Paul and Barnabas were commissioned to carry the light to the uttermost parts of the earth then known. Christ's prayer was for all who

should believe on him through his disciples' word. His commissioners were sent to all nations and his promise extended to the end of the world.

It was a glorious conception, the thought of spiritual light. The thought of a light to be shared by all nations is one beyond not only the time of him who uttered it, but beyond the world of the present, a thought which has inspired the Careys, the Judsons and the Livingstones, all the missionary toilers of the past and of the present. The faint glimmering had not then come. The sky had begun to redden with the sun which has now climbed far towards the zenith and is touching with its beams the most distant of the nations.

Nor was the comprehensiveness of the thought less striking than the imagery. Here was no word of barbarian or Scythian or heathen or foreigner. The prophet conceived of a great family of nations of which Israel was but one. Over Sinim and over Ethiopia, as over Zion, the light was to shine, until, as the later prophet saw, a multitude of all nations and kindred and people and tongues were to join in the glad hallelujah chorus where the Lamb was the light and no other light was needed.

We come here from the distant East and the remote West. We come as a larger denomination than ever before; we come with greater confidence because more years have elapsed since the rising of the sun; because more messengers have been sent out in His name; because more miracles of conversion have been wrought; because the evidences of the triumphs of the gospel, of the spread of the light over the nations, have been steadily accumulating.

We do not come to consider whether the light was foretold; whether the light has appeared; whether the Christ who appeared can be recovered from the obscurities of literature or tradition or the mental processes of the men with whom he associated himself. We come as the prophet foretold that we should come, to the brightness of his rising. We come on the solid basis of what we recognize as accomplished prophecies, recorded by sober-minded men under the guidance and direction of God. We have no occasion to pull up our personal faith or to pull up our common Christianity year by year to see whether they have roots, or to see whether they are still alive. The little seed has become the great tree. The leaven is working through the mass. The truth has touched our nation and other nations, and it has made them free. The Spirit in millions of individual lives has commenced its work of transformation. We come, therefore, not for investigation, but for triumph and rejoicing. We come to thank God and take courage. We no longer hold by four anchors cast from the stern, wishing for the day. But we hail with delight the rising tide of a righteousness, yet to be fully realized, which shall cover the earth with the glory of the Lord as the waters cover the sea.

When we last met in St. Louis our African missions had not been attempted; the successes of Clough among the Telugus were still in the distant future. Our beginnings had not been made in Japan. Our receipts were hardly one seventh of what they now are. Now within a year, at that station of Kengtung, for which we are indebted to Dr. Cushing, there has been witnessed among the Muhsos of northern Burma what a worker there has termed a Pentecost, the beginning of what may prove to be another mighty harvest. The Japan War has opened, through the army hospital, an opportunity for our missionaries to sow seed broadcast, which on the termination of the war will be carried throughout the length and breadth of Japan. The results of the war in the East have opened China as never before to Christian education;

Ko San Ye has continued the erection of preaching stations and the work of evangelization among the Karens; in the Philippines a large work of great promise has been initiated.

A year ago you authorized a committee to raise within five years a half million dollars for the endowment of our higher educational institutions abroad. On the day after his return from Rangoon a fortnight ago, brother Cushing made an earnest and eloquent address, showing the great need of the fund and the great opportunity for its immediate use. Since the beginning of February, more than a fifth of the sum has been pledged, and the movement has received the warmest endorsement of brethren Tilbe, Proctor, Parshley and Ashmore. Many of you will doubtless desire to signalize this meeting by your large contributions to this fund. For you and for our work I pray the most abundant blessings of our Father, and in the discharge of the honorable duty to which you have assigned me, and for which I heartily thank you, I crave your sympathetic and hearty cooperation.

The President then announced the following committees:

Committee on Arrangements: W. C. Teasdale, Mo.; L. B. Philbrick, Mass.; Rev. H. T. Crane, Ohio; Rev. H. E. Fosdick, N. J.; Rev. E. Holyoke, R. I.; Rev. Walter Calley, D. D., Penn.; Rev. L. A. Garrison, Iowa; Rev. T. K. Tyson, Okla.; Rev. O. R. McKay, Ind.; Rev. P. C. Wright, Conn.; Rev. J. T. Proctor, China.

Committee on Enrolment: Rev. A. T. Fowler, D. D., Minn.; Rev. William J. Coulston, Penn.; Rev. J. E. Smith, Mich.; Rev. S. Z. Batten, Neb.; Rev. L. M. Terry, Wash.; Rev. R. W. Vaughan, Wis.; Rev. J. E. Norcross, Mass.; Rev. B. F. Lawler, D. D., Colo.; C. M. Roe, Ill.; Rev. S. R. Vinton, Burma.

Committee on Finance: A. D. Brown, Mo.; G. M. Peters, Ohio; Erastus B. Badger, Mass.; Rev. W. G. Partridge, Penn.; R. W. Gardner, Ill.; Rev. R. P. Johnston, N. Y.; G. Jay Vinton, Mich.; James L. Ford, Minn.; Samuel T. Davies, Neb.; W. G. Brimson, Ill.; Rev. J. E. Cummings, Burma; Rev. D. D. MacLaurin, D. D., N. Y.

Committee on Next Anniversary: George C. Whitney, Mass.; Boston Smith, Minn.; Rev. A. W. Clark, Neb.; Rev. Cornelius Woelfkin, N. Y.; Rev. George T. Leeds, M. D., Burma; Rev. C. H. Pendleton, Ohio; Rev. Claude Kelly, Mo.; Rev. J. G. Walker, D. D., Penn.; Rev. P. W. Crannell, Kan.; Rev. M. M. Bledsoe, Ore.

Committee on Nominations: Rev. J. W. A. Stewart, D. D., N. Y.; Rev. J. L. Campbell, D. D., Mass.; Rev. S. B. Meeser, D. D., Mich.; Rev. W. A. Spinney, Conn.; Rev. S. T. Ford, D. D., Ill.; Rev. J. T. M. Johnston, Mo.; Rev. R. M. West, Minn.; Rev. J. Sunderland, D. D., Cal.; Rev. Emory W. Hunt, D. D., Ohio; Rev. H. O. Rowlands, D. D., Ia.; Rev. S. E. Price, Kan.; Rev. R. B. McDanel, W. Va.; Rev. Myron Cooley, N. D.; Rev. C. S. Thoms, S. D.; Rev. D. A. Brown, Utah; Rev. J. W. Brougher, Ore.; Rev. George Bullen, D. D., N. H.; Rev. W. B. Parshley, Japan.

The Corresponding Secretary of the Union, Rev. Thomas S. Barbour, D. D., presented the annual report of the Executive Committee, and in an extended address called attention to matters of very great interest and significance in the reports from the field forwarded by the missionaries.

The Treasurer of the Union, Mr. Chas. W. Perkins, presented an abstract of his report, the full report being given in connection with the printed report of the Executive Committee.

The Union then adjourned until afternoon.

Friday Afternoon

The Union reassembled at two o'clock. Devotional services were conducted by Rev. James A. Brown of Illinois and Rev. R. B. Esten of Massachusetts.

Mr. Edward Canby of Ohio, for the special Committee of Seven appointed last year to have in charge the raising of a general permanent endowment fund for the educational work of the Union in the foreign field, presented a report as follows:

To the American Baptist Missionary Union:

At the Anniversary meeting in Cleveland, in May, 1904, you decided to enter upon an educational endowment movement in connection with our missions in foreign lands, and provided for a Committee of Seven to aid the Executive Committee in the securing of an endowment fund of at least $500,000. In the absence in Europe of Mr. Samuel W. Woodward of Washington, chairman of the committee, I have been requested to prepare a report of our progress to this date.

The committee decided upon by your Executive Committee to whom was left their appointment, consists of the following:

S. W. Woodward, Washington, D. C.; William A. Munroe, Boston, Mass.; Edgar L. Marston, New York; Henry Kirke Porter, Pittsburg, Penn.; C. W. McCutchen, Plainfield, N. J.; Edward Canby, Dayton, Ohio; F. A. Wells, Chicago, Ill.

The committee organized by the election of Mr. Woodward as chairman. Careful consideration was given to the whole subject, and it was decided to enter at once upon an effort to secure at least $500,000, but with the earnest hope that much more might be obtained. Your action last year suggested that a period of five years be taken in which to secure the full amount; and this has seemed to be altogether the wisest plan, so that contributors might be willing to make larger special gifts, spreading payments over five years. The hope of the committee is that these gifts may not interfere with any of our regular offerings, either to our own Missionary Union or to any other of the objects in which we as Baptists are deeply interested.

A form of pledge has been prepared which it is hoped may be acceptable to all who desire the securing of this fund, but any giver may make any specified condition which he desires to make.

With deep confidence in the willingness of all our people who are able to give more than they are now giving to missions we hope that this may be taken as a forward movement and that there may be a generous response to this appeal. It is highly encouraging that already the sum of $104,300 has been promised; but the larger gifts that have been made in this connection have been with the clear understanding that these were on the basis of securing the full amount of $500,000, or in pro rata amounts if this full sum could not be obtained.

Your committee are convinced that an earnest consideration of this subject will show that the movement is full of promise that will greatly relieve the drain upon current receipts, which should be expended as largely as possible in evangelistic effort, and will inspire to greater gifts in the future.

It is with this belief that we commend the cause to your immediate consideration and prompt decision, and hope for your willing subscriptions at as early a date as you may find it possible thus to join in this special effort.

Very respectfully,

H. K. PORTER,
For the Committee.

Rev. H. C. Mabie, D. D., Corresponding Secretary, followed the reading of this report with a paper* entitled "Why Our Endowment Movement?"

During the reading of this paper, to which the closest attention was given by the large audience present, Kang Yu Wei, prime minister of China before the Boxer movement, and who was banished by the empress dowager, entered the church with his secretary and interpreter, also General Homer Lea of his staff, and took a seat upon the platform. At the close of Dr. Mabie's paper, Kang Yu Wei was welcomed on behalf of the Union by Dr. Mabie, who expressed gratification at this visit in the following words:

We are glad to see you, not only for your own sake, but for the sake of the great empire of China. We love our fellow men of every race. We believe in universal human freedom, and we would have all men everywhere enjoy the blessings that are ours. In our missionary work we do not seek your land, we do not seek your money. These men and women you see here represent five million people. We believe in the complete separation of Church and State. We honor the living God and our Saviour, Jesus Christ. On these walls you see banners. That golden one yonder exhorts us to look for God's leaders in China. We are glad to know that you are so cordial to Western learning, and have become acquainted with some of our missionaries. Our wish is that our God may be your God, and that your endeavors may lead to wise results for your great people.

Kang Yu Wei replied, his secretary interpreting his very earnestly spoken words:

I am greatly pleased at this cordial welcome from the representatives of 5,000,000 people. It is a great privilege to travel through this new and wonderful country, young and progressive, where the people believe in the Christian religion as they believe in themselves. I have had the great pleasure to know the missionaries from America, and what they have been doing to enlighten our great but conservative nation. Dr. Morrison, one of the earliest of the American missionaries, was the first to make a study of the classical language of China, and by means of his labors the people of China began to understand about the great West. An-

*This has been reprinted in leaflet form and can be obtained by addressing the Literature Department of the American Baptist Missionary Union.

other-missionary, Dr. Henson, established schools in China in 1838, based on American ideas and Christian principles. These schools produced not a few men of mark. One, Yung Wong, now resides in Hartford, Conn. Another whom I should mention is Dr. Timothy Richard, who is greatly beloved of my people. I look upon him as one of the great helpers of the kingdom. I should mention also Dr. Martin, who made a compilation of international laws for the University of Peking. On behalf of my countrymen I wish to express thanks for the good that has been done by all missionaries.

I understand that you are now considering your educational work abroad. Education is more important than instruction. Instruction is a trick of memory; education is the cultivation of the mind. Nothing is so striking as the progress of the English tongue. I wish to encourage and foster the advantages that will result, as I believe, from the union of the English-speaking peoples throughout the world. In China there are now thousands of schools in which the youth are receiving education along modern lines. They desire to come here to complete their studies under American influences, and they would do so were it not for your rigid exclusion laws. I have no objection to these laws in so far as they relate to undesirable classes. But our students and scholars have been subjected to indignities on coming to this country. If you will modify these laws, you will do a service not for China only but for humanity. In the event of my return to Peking, I will do my best to encourage missionary work in China. You have my warmest wishes for your success in all your undertakings, and I thank you for the honor you have shown to me.

Dr. Mabie, standing at the side of the interpreter, and with his arm thrown around him, said: "This young man was educated in one of the mission schools in China and was a representative of a great multitude of Chinese youth"; and he added, "Commit yourselves to missions as never before."

General Homer Lea, an attache, followed, enforcing what Kang Yu Wei had said concerning the Chinese exclusion laws. The old learning in China is no longer sufficient for modern conditions. The Chinese are ready to welcome Western learning and Western methods of education; but the exclusion laws work hardship in that they keep out of the country students who would gladly avail themselves of educational advantages offered here.

It was suggested that a committee should be appointed to draw up resolutions with reference to a modification of the Chinese exclusion acts. The suggestion was adopted and the following committee was chosen: Rev. H. L. Morehouse, D. D., of New York, Rev. T. S. Barbour, D. D., of Massachusetts, and Rev. J. B. Gambrell, D. D., of Texas.

The congregation then joined in singing the stanza, "Shall We Whose Souls are Lighted"; after which Rev. J. T. Proctor, of China, addressed the Union with reference to the educational interests of China. He considered (1) education in the empire under the old regime; (2) the educational work attempted by our mission schools;

and (3) the new educational system. The old conservative party in China holds to the old system. The reform party, of which Kang Yu Wei is the head, would say, "Away with it." The necessity for schools in connection with our mission work was strongly enforced, and the importance of enlarging and extending our educational work in union with our southern Baptist missionaries was shown.

Rev. H. L. Morehouse, D. D., of New York, then offered the following resolutions which were unanimously adopted, the Union rising when the vote was taken:

Resolved: That it is the mature and profound conviction of the great Baptist constituency of the United States, as represented in part by the American Baptist Missionary Union, in annual session at St. Louis, May 19, 1905, that the so-called Chinese Exclusion Act should be so modified by Congress as to prevent the great personal indignities often inflicted upon students coming to this land for the purposes of higher education, and that representative citizens of China should also be admitted on the same terms and conditions of equality with those of the most favored nations of the world.

Resolved: That the Executive Committee of the Union, in cooperation with other missionary organizations be directed to memorialize Congress to this effect and to take such other steps as may be deemed wise for the accomplishment of this result.

Rev. J. L. Campbell, D. D., of Massachusetts, for the nominating committee, presented a report and the Union proceeded to ballot for the candidates named in the report. The following officers of the Union were elected:

President

William A. Munroe, Massachusetts

Vice-Presidents

W. W. Keen, M. D., Pennsylvania — Hon. Francis W. Parker, Illinois

Recording Secretary

Rev. Henry S. Burrage, D. D., Maine

Board of Managers

Class III. Term Expiring 1908

Ministers

H. M. King, D. D., Providence, R. I.
Austin K. DeBlois, LL. D., Chicago, Ill.
Rev. L. S. Bowerman, St. Louis, Mo.
W. M. Walker, D. D., Philadelphia, Penn.
C. M. Hill, D. D., Berkeley, Cal.
B. L. Whitman, LL. D., Philadelphia, Penn.
Edward Judson, D. D., New York, N. Y.
C. H. Hobart, D. D., Oakland, Cal.
J. W. Carter, D. D., Spencer, W. Va.
John M. Dean, Seattle, Wash.

Laymen

G. M. Peters, Cincinnati, Ohio
F. H. Ludington, St. Louis, Mo.
Churchill H. Cutting, Brooklyn, N. Y.
Prof. W. A. Stevens, Rochester, N. Y.

P. Bonney, Portland, Maine
W. W. Keen, M. D., Philadelphia, Penn.
E. J. Lindsay, Milwaukee, Wis.
O. M. Wentworth, Boston, Mass.
Richard M. Colgate, Orange, N. J.
J. H. Chapman, Chicago, Ill.

Women

Mrs. Horace A. Noble, Buffalo, N. Y.
Mrs. Alexander Forbes, St. Louis, Mo.
Mrs. E. W. Bucknell, Philadelphia, Penn.
Mrs. James Sunderland, Oakland, Cal.
Mrs. William H. Spencer, Cambridge, Mass.

President Munroe in a few well chosen words thanked the Union for the honor conferred by this reelection.

After the benediction by Rev. L. C. Barnes, D. D., of Massachusetts, the session was closed.

Friday Evening

The evening session was opened with a Bible exposition and prayer by Rev. H. O. Rowlands, D. D., of Iowa.

Professor John H. Mason, D. D., of Rochester Theological Seminary, addressed the Union on "Obedience to the Great Commission, Christ's Law of Life."

President J. P. Greene, D. D., of William Jewell College, Mo., followed, having as his theme, "Missions the Supreme Argument for Christianity."

These two addresses, which were listened to throughout with the deepest interest, closed a day which will long be remembered by the delegates and friends of the Union who were present.

Saturday Forenoon

The fourth session of the Union opened at 9.45 a. m., the earlier part of the day having been given to a meeting of the woman's foreign missionary societies.

Devotional services were conducted by Rev. W. O. Anderson of Missouri.

A communication was received from the Board of Managers, recommending that section 11 of the Constitution of the American Baptist Missionary Union be amended by striking out the words "one from each class," so that the second sentence of the section shall read, "It shall also choose annually three of its own members to serve on the Board of Managers." The recommendation was unanimously adopted.

The Recording Secretary presented the following communication:

At a meeting held in the Third Baptist Church of St. Louis on the morning of May 18, 1905, representatives were present by appointment from their respective state conventions and by invitation as follows:

Rev. H. S. Burrage, D. D., Maine; Rev. W. H. Eaton, D. D., Rev. L. C. Barnes, D. D., Rev. N. E. Wood, D. D., Mass.; Rev. George Bullen, D. D., Rev. B. F. Kellogg, N. H.; Rev. G. W. Lasher, D. D., Ohio; Rev. L. A. Crandall, D. D., Minn.; Rev. L. L. Henson, D. D., and Rev. E. Holyoke, R. I.; Rev. D. W. Hulburt and Rev. P. W. Longfellow, Wis.; Rev. A. K. DeBlois, LL. D., and Rev. E. P. Tuller, D. D., Ill.; Rev. J. S. Stump, W. Va.

It was unanimously voted that the national societies be requested to approve the following statement, including the appointment of the committee named:

We are of the opinion that the Baptist and Free Baptist bodies are so near together in faith and practise that cooperation is not only desirable but may be made practical. It is therefore suggested that the following brethren be appointed to meet with a similar committee from the Free Baptist General Conference to confer concerning such cooperation and possible union of the two bodies: Drs. N. E. Wood, George Bullen, H. S.Burrage, E. Holyoke, W. C. P. Rhoades, W. A. Stevens, A. S. Hobart, G. W. Lasher, A. G. Slocum, D. W. Hulburt, L. A. Crandall and Mr. G. M. Peters.

It was stated that the above communication had received the approval of the American Baptist Home Mission Society, including the appointment of the committee. Similar action was then taken by the Missionary Union.

Rev. C. W. Finwall of Illinois called the attention of the Union to the religious revival in progress in Norway, an awakening such as Norway has not known for 100 years. He wished that a missionary might be sent by the Missionary Union to aid in gathering the fruits of this revival. Dr. Barbour added his testimony to the importance of this work in Norway.

The Committee on Next Anniversary reported that hearty invitations had been received from Boston, Mass., and Portland, Ore., and recommended that these invitations be referred to the Executive Committee in conference with similar committees of the American Baptist Home Mission Society and of the American Baptist Publication Society, with power.

Rev. F. P. Haggard, Corresponding Secretary, called attention to the death of Dr. Cushing and of Mrs. Henry W. Peabody of Salem, Mass.; also mention was made of the fact that Rev. William Howe, D. D., of Massachusetts, a member of the Union and a generous contributor would, May 25th, reach the advanced age of ninety-nine years, entering on his one hundredth year. It was accordingly voted that a committee of three be appointed by the chair to prepare and present to the Union memorial tributes to the departed, and also a minute with reference to Dr. Howe. The President ap-

pointed as the members of this committee: Rev. J. L. Campbell, D. D., Rev. D. B. Jutten, D. D., and Rev. W. E. Witter, D. D., of Massachusetts.

Rev. B. F. Lawler, D. D., of Colorado, offered prayer for more fruitfulness in soul winning on the home field. Missionary addresses followed.

Rev. J. E. Cummings spoke of his eighteen years' experience in Burma. The growth of the work in this time was graphically presented, but "the work to be done," said the speaker, "is great. The great bulk of the Burman part of the population, 8,000,000 people, is untouched. We ought to send to Burma this year for our Burman work at least five new men."

Rev. L. H. Mosier of Prome, Burma, presented some striking comparisons between the condition of things on his field formerly and now.

The report of the finance committee was presented by Rev. D. D. MacLaurin, D. D., of New York:

Your finance committee have seriously and earnestly considered the matters referred to it, regarding the financial problem, second in seriousness only to the problem of men to man the fields white unto the harvest. It is recommended:

First: That in view of the imperious call for enlargement in every field, and almost every station, and the vast opportunity of the work of the Union and the solemn obligation resting upon us, as American Baptists, to share in the work of the world's evangelization, the Missionary Union hereby commits itself to the resolute effort to raise, during the coming year in offerings from the churches, for the regular current work of the Union, not less than $600,000.

That in view of the fact that this action contemplates an advance of fifty per cent. upon the offerings of the churches, it is hereby urged that in all states, associations and all local churches, it shall be recognized that an advance of not less than this amount shall be earnestly sought.

That the Executive Committee, in conjunction with the Corresponding Secretaries and the District Secretaries be asked to devise such measures, as in their judgment, may promote the securing of this proportionate advance in all sections of our home field.

Second: We recommend that the Union emphasize afresh the great importance of securing the $500,000 for the endowment of the higher schools of learning in our mission fields, and most heartily commend the methods adopted by the Committee of Seven, and congratulate them on their success in already securing fully $105,000.

We earnestly urge our men and women of large means to join their brethren who have so nobly subscribed already in establishing this needed fund, as soon as possible, that its proceeds may become available at the earliest possible day.

A. D. Brown	R. W. Gardner	S. T. Davies
G. M. Peters	R. P. Johnston	James L. Ford
W. G. Partridge	G. Jay Vinton	W. G. Brimson
J. E. Cummings	Donald D. MacLaurin	

Committee.

Dr. MacLaurin addressed the Union, saying the key to the solution of the financial problem is in our own hands. Pastors should use their utmost endeavors in presenting the claims of the missionary cause, and the fifty per cent. additional suggested would be secured. The sum of $600,000 from the 1,000,000 constituency of the Missionary Union is not too large.

Rev. S. R. Vinton of Rangoon, Burma, followed, giving an exceedingly interesting account of Ko San Ye and the Ko San Ye movement in Burma. "This movement," he said, "gives us a great opportunity which we will do well to seize."

Rev. Walter Bushell of Moulmein, Burma, addressing the Union, said he spoke as a witness and his testimony dealt with facts connected with his work, illustrating the progress of the work and the success already achieved.

W. C. Griggs, M. D., of Bhamo, Burma, from his own experience as a medical missionary answered the question, "Why, as a missionary organization, we send physicians to the foreign field?"

Dr. Barbour added the statement that the Missionary Union now has thirty-one medical missionaries.

Rev. George T. Leeds, M. D., of Hsipaw, upper Burma, described his station and the work in which he is engaged, namely, school work, evangelistic work and medical work.

Rev. J. Firth of North Lakhimpur, Assam, called the attention of the Union to the work among the 800,000 laborers in the tea plantations of that country. They come from western Bengal on account of the large wages offered by English capitalists who own these tea plantations. God has greatly blessed us in the effort to reach these people. More than 2,000 of them are now members of our churches.

Rev. H. Grattan Guinness, D. D., closed the session with prayer.

Saturday Afternoon

The fifth and last session of the Missionary Union opened at two o'clock with a Bible exposition by Rev. George E. Burlingame of Illinois. Prayer was offered by Rev. George Bullen, D. D., of New Hampshire.

F. P. Lynch, M. D., of Mukimvika, Africa, said he was interested in mission work on the Congo before the Missionary Union took up the work, having been one of Dr. Guinness's helpers. From his own acquaintance with the work during the past thirty years he illustrated the progress made by missionary labor.

Rev. A. L. Bain, formerly of Mukimvika, spoke of his experiences

in connection with mission work on the Congo and of his joy in returning to the work.

Dr. Mabie, Corresponding Secretary, introduced the next speaker, Rev. H. Grattan Guinness, D. D., whose missionary labors in various parts of the world have been so fruitful. Dr. Guinness told the story of the establishment of the Congo Mission twenty-seven years ago, and of its transfer to the Missionary Union twenty-one years ago. There are now over 10,000 professed believers in all that region. He also referred to the diabolical action of the Congo Free State in oppressing the natives. He also called attention to new work undertaken between the sources of the Niger and the Nile. Reference was made to mission work on other fields in other countries, especially in China. "Two injunctions of old are pertinent now," he said: "Stand still and see the salvation of God," and "Speak unto the children of Israel that they go forward."

The Committee on Enrolment presented a report as follows:

Present 55 life members of the Union; 132 delegates; 92 visitors; 31 missionaries; 5 missionary appointees; and 1 missionary visitor of the Southern Baptist Convention; total, 316. The committee found it difficult to secure anything more than a partial report. Large audiences were present at all of the sessions.

Rev. W. B. Parshley of Yokohama, Japan, spoke of the changes he had witnessed in Japan in the last fifteen years. The very great advantages for mission work which Japan affords at the present time were forcibly presented. The war has opened for us doors that were never open before.

Rev. C. B. Tenny spoke of his work in Kobe, and of the opportunity awaiting if a single missionary family could be placed in Kyoto.

Rev. E. H. Jones of Sendai followed, sketching the progress of the work in this more northerly station.

Dr. Barbour, the Corresponding Secretary, read extracts from recent letters written by Rev. R. T. Capen of Swatow, China, and then introduced Rev. J. Speicher of the Swatow Mission, who presented features of the work on that field.

Rev. H. A. Kemp of Chowchowfu, China, related interesting experiences connected with his work in that place during the past twelve years.

Rev. P. H. J. Lerrigo, M. D., of Capiz, Philippine Islands, referred to the work there and the prosperity already attending it.

The Recording Secretary made an announcement in behalf of the Board of Managers, bringing to the attention of the Union the elec-

tion of Rev. F. P. Haggard, hitherto Editorial Secretary of the Missionary Union, as a third Corresponding Secretary.

Rev. D. B. Jutten, D. D., of Massachusetts, presented the following tributes to the memory of Mrs. Henry W. Peabody and Rev. Josiah N. Cushing, D. D.:

This Union has learned with sorrow of the death at her summer home in Beverly, Mass., of Mrs. Nannie B. Peabody, wife of Henry W. Peabody, one of the members of the Executive Committee of the Union. Mrs. Peabody and her husband had but recently completed a trip around the world, during which they visited many of our mission stations.

This visit deepened the interest Mrs. Peabody already felt in foreign missions, and created a strong enthusiasm in a cause so eminently the cause of her Saviour. In her death the Union has lost a devoted friend and generous supporter, while heaven has gained a choice and consecrated spirit.

We hereby tender to the sorely bereaved husband our heartfelt sympathy in this time of his deep sorrow, and assure him of our prayers, that he may be richly comforted with that comfort which God is ever ready to impart.

The recent startling event, the sudden death of Rev. Josiah Cushing, D. D., LL. D., one of our honored missionaries while in attendance at this annual meeting of the Union, may well produce deep solemnity, and move us to an expression of our feeling in view of this mysterious providence, and of our high appreciation of the worth of the beloved and honored brother whom God so suddenly called unto himself.

Dr. Cushing was educated at Brown University and at the Newton Theological Institution, and during his connection with these institutions gave evidence of that remarkable linguistic ability which enabled him in later years to acquire several Asiatic languages and to give to various tribes and peoples the word of God in their own tongues.

Called of God to the service of foreign missions, he applied for appointment as a missionary to Burma, and forty years ago in this very city of St. Louis was solemnly set apart to the work in the foreign field. These forty years were crowded full of missionary activity. An evangelist, he announced the gospel message to multitudes who sat in darkness and in the shadow of death, won many souls, and brought them as trophies of grace to the feet of his Lord. A translator, he gave to many thousands the Bible, the dictionary, the instructive tract and an informing and healthful literature. A traveler, he explored distant regions, and opened hitherto unknown sections of the country to commerce and to religion. An educator, he gathered around him the youth of the land, trained their minds and enriched them with the treasures of knowledge. He built up for their advantage a prosperous and promising college and gave to the people a system of education whose value they were not slow to perceive. A scholar, he acquainted himself in an extensive degree with general literature both in his native and in foreign tongues. He mastered several Asiatic languages, and spoke them with fluency and accuracy, and commanded high respect for his intellectual strength and mental attainments. As a preacher, he was faithful, earnest and eloquent, and impressed his hearers with the strength of his thought and the fervor of his spirit. As a man he

was just and generous, charitable and sympathetic, of unquestioned integrity and of superior judgment. His noble character was gladly recognized by his brethren, while his scientific investigations and his services to mankind secured just honors from institutions of learning. In his death the world loses one of its noblest men, and our Union one of its prominent and most successful missionaries. A useful man, a consecrated Christian, we deplore his death and revere his memory.

It was fitting that so noble and devoted a life should have a glorious termination. And it came within a few days after his return to his native land for needed rest and recuperation, in the company of his brethren who loved and honored him. In a moment, in the twinkling of an eye "he was not, for God took him." Swift was his translation, speedy his glorious coronation.

Our deep sympathy is extended to the bereaved wife and son, while we assure them of our fervent prayers that the God in whom the sainted husband and father so fully and so constantly trusted, and who is the God of all consolation, may give them comfort, sufficient and abiding.

J. L. Campbell,
D. B. Jutten
W. E. Witter

Dr. Jutten presented also the following minute with reference to Rev. William Howe, D. D.:

The remarkable fact that Rev. William Howe, D. D., of Cambridge, Mass., a warm and generous friend of The American Baptist Missionary Union, will in a few days enter upon his one hundredth year, calls for special notice and recognition upon the part of this body.

To have nearly rounded a full century indicates that our venerable and honored brother was endowed with an unusually strong constitution; that he has given to his body and mind intelligent care, and that he has experienced in a marked degree the goodness and mercy of the Lord.

During his long career he has been warmly interested in every good work; he has preached with fidelity and power the glorious gospel of the blessed God; he has signally illustrated in his life and spirit the graces of Christianity, and has by his life and service enriched the world and glorified his God.

His interest in missions, both home and foreign, has been large and continuous. By his ministry, by his prayers and by his gifts, he has helped greatly the cause of his Saviour both at home and in the regions beyond.

It is a fact of unusual interest that, as stated by Vice-president William N. Clarke, D D., "his lifetime covers,—and more than covers by several years—the entire period of missionary work of American Baptists and of all American Christians." He saw the beginning of organized activity in both home and foreign missions in our own land; he saw with gladness the remarkable increase of that activity, and today he sees, with gratitude and rejoicing, the marvelous extent of missions, and their magnificent triumphs in all the world.

We extend to our revered and venerable brother our hearty congratulations upon the attainment of this extreme age in such good possession of his powers of body and of mind, and commend him to the loving care of that gracious God, who, when we are old and gray-headed, will neither forget nor forsake us.

J. L. Campbell
D. B. Jutten
W. E. Witter

The memorial tributes and the minute with reference to Dr. Howe were adopted.

The new appointees to missionary service, most of them undesignated at the time of the meetings, were then introduced: Mr. C. G. Lewis, Mr. and Mrs. Paul C. Metzger, Mr. and Mrs. G. W. Lewis, Rev. and Mrs. A. L. Fraser, Mr. A. J. Weeks, Rev. J. E. Rhodes, Dr. Walter Rittenhouse, Dr. W. A. Loops, Mr. A. F. Ufford, Mrs. C. B. Tenny, Rev. A. L. Bain (reappointed).

Prayer commending these workers to God as they go to their various fields, was offered by Rev. J. Sunderland, D. D., of California.

After the benediction by Professor William Arnold Stevens, L.L. D., of Rochester, N. Y., the Missionary Union adjourned to meet at the call of the Executive Committee.

WILLIAM A. MUNROE, *President.*

HENRY S. BURRAGE, *Recording Secretary.*

MINUTES

OF THE NINETY-FIRST ANNUAL MEETING OF

THE BOARD OF MANAGERS

St. Louis, Mo., May 19, 1905.

THE ninety-first annual meeting of the Board of Managers of the American Baptist Missionary Union was called to order at nine o'clock in the morning, in the pastor's study of the Third Baptist Church, St. Louis, Mo., by the chairman, Professor William Arnold Stevens, LL. D. Prayer was offered by Rev. D. B. Jutten, D. D.

The following members were present: Professor William Arnold Stevens, LL. D., Rev. L. L. Henson, D. D., Rev. H. S. Burrage, D. D., George C. Whitney, Rev. D. B. Jutten, D. D., Rev. G. W. Nicholson, Rev. L. A. Crandall, D. D., Rev. A. G. Lawson, D. D., Rev. L. C. Barnes, D. D., Rev. C. A. Cook, President J. D. S. Riggs, Rev. E. E. Chivers, D. D., Rev. E. P. Tuller, D. D., Mrs. J. E. Scott, Mrs. M. G. Edmands, Mrs. Alexander Forbes.

The secretary read that part of the communication from the Executive Committee which referred to the election of three members of the Committee to the Board of Managers.

The secretary read communications from Rev. Henry Ware Hale and Rev. William Powell. Reference was also made to communications received from Rev. C. E. Burdette by the members of the Board.

It was moved by Rev. A. G. Lawson, D. D., that a committee of five be appointed by the chairman to whom shall be referred these three cases and the documents pertaining thereto, who shall examine the condition and report to the Board its findings. After discussion it was unanimously voted.

The chair appointed the following committee: Rev. A. G. Lawson, D. D., chairman, Rev. L. C. Barnes, D. D., O. M. Wentworth, Rev. L. L. Henson, D. D., Mrs. Henry R. Glover.

On motion of Rev. L. A. Crandall, D. D., it was voted that the chairman appoint a committee to nominate the officers of the Board.

The chairman appointed Rev. L. A. Crandall, D. D., Rev. G. W. Nicholson, President J. D. S. Riggs.

The secretary read the following communications from the Executive Committee:

BOSTON, MASS., May 4, 1905.

Rev. E. P. Tuller, D. D.,

My dear Brother:—I have pleasure in communicating to you, as Secretary of the Board of Managers of the Missionary Union, the following actions taken at recent meetings of the Executive Committee:

I. *Voted:* That the suggestion that the corporate name of the Missionary Union be changed so that it will clearly indicate that the organization is a foreign missionary society, be referred to the Board of Managers for consideration and recommendation to the Missionary Union.

II. *Voted:* That the following members of the Executive Committee be appointed members of the Board of Managers for the ensuing year, in accordance with the terms of the Constitution:

To represent Class I, Rev. D. B. Jutten, D. D.
To represent Class II, George C. Whitney.
To represent Class III, Henry W. Peabody.

III. *Voted:* That we suggest to the Board of Managers that they present to the Missionary Union at its coming sessions, a recommendation to revise section 11 of the Constitution, on the Executive Committee, as follows:

Omit the words "one from each class." The sentence would then read "which shall choose annually three of its own members to serve on the Board of Managers."

The reason for suggesting the above change is that it is not always easy to arrange for the attendance at the Anniversaries of one member of the Committee from each of the three separate classes. It usually happens that three or more members of the Committee go to the Anniversaries, but sometimes these are from two classes; sometimes from only one.

The above will doubtless explain themselves.

Yours very sincerely,
F. P. HAGGARD,
Recording Secretary.

May 13, 1905.

Rev. E. P. Tuller, D. D.,
Recording Secretary, Board of Managers.

My dear Brother:—This will notify you that at the meeting of the Executive Committee held May 8, 1905, the following action was taken:

Voted: That the Executive Committee record its conviction that the

time has come when a third Corresponding Secretary should be added to the force of the American Baptist Missionary Union;

That the matter be presented to the Board of Managers at St. Louis with the recommendation that such action be taken.

On behalf of the Executive Committee,

GEORGE B. HUNTINGTON,
Assistant Recording Secretary.

It was moved by Rev. A. G. Lawson, D. D., that those parts of the communications which referred to the election of a third Corresponding Secretary and the election of the representatives of the Executive Committee to the Board be referred to the Committee on Nominations of the officers of the Union elected by the Board.

After discussion it was unanimously voted.

The committee appointed to report nominations for officers of the Board reported through its chairman, Rev. L. A. Crandall, D. D., as follows:

For chairman, Professor William Arnold Stevens, LL. D. For Recording Secretary, Rev. E. P. Tuller, D. D. The officers were unanimously elected by ballot.

On motion of Rev. C. A. Cook it was voted that the chairman appoint a committee of five on nominations for officers of the Union, elected by the Board.

The chairman appointed Rev. C. A. Cook, Rev. A. G. Lawson, D. D., George C. Whitney, Rev. L. A. Crandall, D. D., Mrs. M. G. Edmands.

At the request of the Board Mr. George C. Whitney explained the reasons for the action of the Executive Committee recommending the election of a third Corresponding Secretary.

It was moved by Rev. L. L. Henson, D. D., that we instruct the Committee on Nominations for officers of the Union elected by the Board to nominate three Corresponding Secretaries. After discussion it was unanimously voted.

On motion of Rev. L. A. Crandall, D. D., it was voted to adjourn to half-past eleven o'clock.

ST. LOUIS, MO., May 19, 1905.

The Board of Managers was called to order at half-past eleven o'clock by the chairman.

The Committee on Nomination of officers of the Union elected by the Board reported through its chairman, Rev. C. A. Cook, as follows:

Executive Committee. Class III. Term expires in 1908

George Bullen, D. D. John Carr
D. B. Jutten, D. D. H. L. Tibbetts
Dudley P. Bailey

Corresponding Secretaries

Henry C. Mabie, D. D. Thomas S. Barbour, D. D.
Rev. F. P. Haggard

Treasurer

Chas. W. Perkins

Auditing Committee

Daniel C. Linscott Sidney A. Wilbur

Your committee also recommend that the Board of Managers present to the Missionary Union a recommendation to change section 11 by omitting the words "one from each class" and the article to then read, "which shall choose annually three of its own members to serve on the Board of Managers."

On motion of Rev. G. W. Nicholson it was unanimously voted to adopt the report. The officers nominated were unanimously elected by ballot.

It was moved by Rev. L. A. Crandall, D. D., that for the ensuing year, the salaries of Rev. Thomas S. Barbour, D. D., and Rev. H. C. Mabie, D. D., shall be four thousand dollars, the salary of Rev. F. P. Haggard shall be three thousand five hundred dollars, and the salary of the treasurer shall be three thousand dollars.

After discussion it was unanimously voted.

On motion of Rev. A. G. Lawson, D. D., it was voted that the chairman appoint a committee of five to whom shall be referred the matter in the communication from the Executive Committee which pertains to the name of the American Baptist Missionary Union. This committee shall report at the next annual meeting.

The chairman appointed the following committee: Rev. H. M. King, D. D., Rev. D. B. Jutten, D. D., Rev. J. F. Elder, D. D., W. W. Keen, M. D., Edward Goodman.

On motion of Rev. L. A. Crandall, D. D., it was voted to adjourn to nine p. m.

After prayer by Rev. L. C. Barnes, D. D., the Board adjourned.

St. Louis, Mo., May 19, 1905.

The Board of Managers was called to order at nine p. m. by the chairman. Prayer was offered by Rev. C. A. Cook.

The following members were present: Professor William Arnold Stevens, LL. D., G. M. Peters, Rev. D. B. Jutten, D. D., Mrs. J. E.

Scott, Mrs. M. G. Edmands, Rev. E. P. Tuller, D. D., Rev. Austin K. DeBlois, LL. D., President J. D. S. Riggs, Rev. H. S. Burrage, D. D., Rev. C. A. Cook, Rev. A. G. Lawson, D. D., Rev. L. C. Barnes, D. D., Rev. L. S. Bowerman, George C. Whitney.

On motion of George C. Whitney it was voted that Rev. H. S. Burrage, D. D., present the matter of amendment to the Constitution which refers to the election of the representation of the Executive Committee to the Board.

On motion of Rev. D. B. Jutten, D. D., it was voted that the salary of E. P. Coleman, Treasurer Emeritus, be fifteen hundred dollars for the ensuing year.

The minutes were read and approved. On motion of Rev. C. A. Cook it was voted to adjourn to the call of the chair.

After prayer by Rev. L. S. Bowerman, the Board adjourned.

E. P. Tuller, *Recording Secretary.*

William Arnold Stevens, *Chairman.*

APPENDIX

EPOCH-MARKING DATES IN MISSION HISTORY

MISSIONARY EVENTS		CONTEMPORANEOUS EVENTS
Organization of first missionary society in England	1792	
William Carey sails for India	1793	
Baptism of first convert in India	1800	
Robert Morrison enters China	1807	Fulton's steamboat
Organization of the American Board of Commissioners for Foreign Missions	1810	
Adoniram Judson and wife sail for India and are baptized in Calcutta	1812	
Adoniram Judson and wife reach Rangoon.	1813	
Organization of Baptist Triennial Convention	1814	
	1815	Battle of Waterloo
Geo. Hough, first printer, arrives in Rangoon	1816	
Baptism of Maung Nau, first Burman convert	1819	
	1825	First territory in Burma ceded to England
Headquarters of the Triennial Convention removed to Boston	1826	
Rev. J. T. Jones in Bangkok, Siam	1833	
Rev. J. G. Oncken baptized in Germany	1834	
Rev. Nathan Brown and O. T. Cutter begin mission in Assam	1836	
Rev. S. S. Day establishes Telugu Mission.	1836	
Miles Bronson, D. D., arrives in Assam	1837	Victoria crowned
Baptism of Nidhi Levi, first convert in Assam	1841	Opium War, China
Rev. Wm. Dean at Hongkong, South China Mission begun	1842	
Opening of five treaty ports in China after Opium War	1842	
East China Mission opened by D. J. MacGowan	1843	
Triennial Convention changed to American Baptist Missionary Union	1846	
Rev. Wm. Ashmore, D. D., goes to Siam	1850	
	1852	England annexes lower Burma
Meeting on Prayer Meeting Hill, Ongole, South India	1854	Commodore Perry enters Japan
Andreas Wiberg in Sweden	1855	
	1857	Sepoy Mutiny in India
	1858	Atlantic Cable
	1861	Civil War
John E. Clough appointed to Telugu Mission	1864	
Missionary Union opens work in Japan	1872	
Great Telugu Ingathering	1878	
Congo Mission undertaken	1884	
	1885	England annexes upper Burma
West China Mission opened	1889	
Central China Mission opened	1892	
Carey Centenary	1892	
	1894	China-Japan War
Philippine Mission established	1900	Boxer massacres
Centenary of the Baptist Missionary Magazine	1903	
	1904	England enters Tibet
	1905	Russia-Japan War

The American Baptist Missionary Union

Headquarters, Boston, Mass., U. S. A.

P. O. BOX 41

CABLE ADDRESS: "Tavoy, Boston"

ORGANIZATION

IN the early part of the last century the position of Baptists in America was obscure and humble. Practically unorganized, they lived in widely separated regions and were without facilities for easy communication among themselves. The formation of the English Baptist Missionary Society, which had taken place in 1792, and the early efforts of the pioneer missionaries in India had, however, aroused a deep interest in this country, so that considerable money was raised and sent to their aid. The interest thus awakened and fostered was accentuated also by the reading of letters from Dr. William Carey, which appeared from time to time in the *Massachusetts Baptist Missionary Magazine*. When in the early part of 1812 a company of five young men was set apart for service in foreign lands, and sailed from our shores, a deep impression was made upon our Baptist people although the young volunteers were of another denomination. When the news reached this country some two years later that two out of these five men, Adoniram Judson and Luther Rice, had accepted Baptist views and had appealed to them for support in their missionary undertaking, they were profoundly moved and rallied at once to the work. Luther Rice returned to America, and the direct result of his efforts was the organization in Philadelphia, May 18, 1814, of "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," popularly known as the Triennial Convention. It is a significant fact that the call to engage in foreign missionary work was the first thing that led to organization and unity among the Baptists in this country. In 1845 the southern Baptists with-

drew because of a difference of opinion on the slavery question, and in 1846 the name of the society was changed to The American Baptist Missionary Union. The headquarters were established at Boston, Mass., in 1826. A summary of the work of the Union, as it is carried on today, will be found in the preceding pages.

CONSTITUTION

1. This association shall be styled The American Baptist Missionary Union.

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.

3. The Union shall be composed as follows:

All *missionaries* of the Union during their term of service.

All *life members** and *honorary life members.*

Any *regular Baptist church contributing* to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than fifty dollars, the church may appoint an additional member for every additional fifty dollars, provided that no church be entitled to more than ten annual members.

Any *individual* or *local association* of the Baptist Denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every fifty dollars, paid during the preceding year through the Treasurer of the Union.

Any *individual* may become an annual member by the payment during the preceding financial year of not less than ten dollars.

Any *individual* may become an *honorary life member* by the payment, during one financial year, of not less than fifty dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.

But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.

4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.

5. The President, or in his absence one of the Vice-presidents, shall preside at all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

THE BOARD OF MANAGERS

7. The Board of Managers shall be composed as follows:

Seventy-five elective members, of whom not more than three fifths shall be ministers of the gospel, and not less than one fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.

The President, the two Vice-presidents and the Recording Secretary of the Union, *ex-officio.*

Three members of the Executive Committee, to be chosen as hereinafter provided.

The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West.

8. Immediately after the adoption of this amended Constitution, and each year thereafter on the first day of the annual meeting of the Union, the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer, and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years. Subsequently one class shall be elected annually to serve for the term of three years. At

*No new "Life Members" have been created since 1867, but this designation is retained in the Constitution to guarantee the rights of those created before that date and who may still be living. The members of this class are now known as "Honorary Life Members."

the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.

9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.

10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meeting shall be sent, at least thirty days prior, to every member of the Board.

THE EXECUTIVE COMMITTEE

11. The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.

12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers; to designate, by advice of the Board, the places where missions shall be attempted; to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of funds; and, in general, to perform all duties necessary to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorize the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend, and by a vote of twelve of its whole number, to dismiss or remove, for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor, or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer, or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches, or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

THE CORRESPONDING SECRETARIES

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's Department, and perform such other duties as the Board or the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

THE TREASURER

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the

Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required, to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

THE AUDITING COMMITTEE

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee, to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

MISCELLANEOUS

20. The President, Vice-presidents and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two thirds of the members present and voting.

AUXILIARY SOCIETIES

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Honorary President for Life, Miss S. C. Durfee, 34 Waterman St., Providence, R. I.

President, Mrs. M. G. Edmands, Chestnut Hill, Mass.

Foreign Secretary, Mrs. H. G. Safford, Tremont Temple, Boston, Mass.

Home Secretary, Mrs. N. M. Waterbury, Tremont Temple, Boston, Mass.

Treasurer, Miss Alice E. Stedman, Tremont Temple, Boston, Mass.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

President, Mrs. J. E. Scott, Evanston, Ill.

Foreign Secretary, Mrs. Frederick Clatworthy, Evanston, Ill.

Home Secretary, Miss Julia L. Austin, 1318 Masonic Temple, Chicago, Ill.

Recording Secretary, Mrs. I. W. Carpenter, Omaha, Neb.

Treasurer, Mrs. M. E. Kline, 1318 Masonic Temple, Chicago, Ill.

OFFICERS

OF THE AMERICAN BAPTIST MISSIONARY UNION

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WILLIAM A. MUNROE, Massachusetts

VICE-PRESIDENTS

W. W. KEEN, M. D., Pennsylvania HON. FRANCIS W. PARKER, Illinois

RECORDING SECRETARY

HENRY S. BURRAGE, D. D., Maine

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PROF. WILLIAM ARNOLD STEVENS, Chairman

REV. E. P. TULLER, D. D., Recording Secretary

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Rev. E. P. Tuller, Detroit, Mich.
C. R. Henderson, D. D., Chicago, Ill.
J. F. Elder, D. D., New York, N. Y.
Henry F. Colby, D. D., Dayton, Ohio.
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William M. Lawrence, D. D., Chicago, Ill.
E. E. Chivers, D. D., Brooklyn, N. Y.
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A. A. Barnes, Indianapolis, Ind.
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Mrs. Wm. Lindsay, Milwaukee, Wis.
Mrs. J. B. Hoyt, Stamford, Conn.
Mrs. W. R. Brooks, Morristown, N. J.
Mrs. Levi T. Scofield, Cleveland, Ohio.

CLASS II. TERM EXPIRING 1907

MINISTERS

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Sylvester Burnham, D. D., Hamilton, N. Y.
Rev. G. W. Nicholson, Bridgeport, Conn.
Albert G. Lawson, D. D., Newark, N. J.
Rev. A. P. Brown, Fresno, Cal.
Edward Braislin, D. D., Colorado Springs, Colo.
L. A. Crandall, D. D., Minneapolis, Minn.
H. C. Applegarth, D. D., Rochester, N. Y.
Rev. Herbert E. Thayer, Springfield, Mass.
Rev. J. F. Mills, Marietta, Ohio.
J. D. S. Riggs, Ph. D., Ottawa, Kans.

LAYMEN

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A. D. Brown, St. Louis, Mo.
Samuel A. Crozer, Upland, Pa.
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Isaac Carpenter, Omaha, Neb.
E. M. Runyan, Portland, Ore.

WOMEN

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Mrs. James B. Colgate, Yonkers, N. Y.
Mrs. Henry R. Glover, Cambridge, Mass.
Mrs. Charles H. Banes, Philadelphia, Pa.
Mrs. James S. Dickerson, Newton Center, Mass.

CLASS III. TERM EXPIRING 1908

MINISTERS

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L. S. Bowerman, St. Louis, Mo.
W. M. Walker, D. D., Philadelphia, Pa.
C. M. Hill, D. D., Berkley, Cal.
B. L. Whitman, LL. D., Philadelphia, Pa.
Edward Judson, D. D., New York, N. Y.
C. H. Hobart, D. D., Oakland, Cal.
J. W. Carter, D. D., Spencer, W. Va.
John M. Dean, Seattle, Wash.

LAYMEN

G. M. Peters, Cincinnati, Ohio
F. H. Ludington, St. Louis, Mo.
P. Bonney, Portland, Me.

W. W. Keen, M. D., Philadelphia, Pa.
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Churchill H. Cutting, Brooklyn, N. Y.
Prof. W. A. Stevens, Rochester, N. Y.
O. M. Wentworth, Boston, Mass.
Richard M. Colgate, Orange, N. J.
J. H. Chapman, Chicago, Ill.

WOMEN

Mrs. Horace A. Noble, Buffalo, N. Y.
Mrs. Alexander Forbes, St. Louis, Mo.
Mrs. William H. Spencer, Cambridge, Mass.
Mrs. E. W. Bucknell, Philadelphia, Pa.
Mrs. James Sunderland, Oakland, Cal.

MEMBERS OF THE BOARD, EX-OFFICIO

The President, Vice-Presidents and Recording Secretary of the Missionary Union, and the Presidents of the two Woman's Societies; also Rev. D. B. Jutten, D. D., George C. Whitney and Henry W. Peabody, representing the Executive Committee for one year.

EXECUTIVE COMMITTEE

CLASS I	CLASS II	CLASS III
Expiring 1906	*Expiring* 1907	*Expiring* 1908
N. E. Wood, D. D.	J. F. Elder, D. D.	George Bullen, D. D.
Rev. A. A. Shaw.	Ray Greene Huling, Sc. D.	D. B. Jutten, D. D.
George C. Whitney.	Rev. H. J. White.	John Carr.
Rev. Orville Coats.	Galusha Anderson, S. T. D.	H. L. Tibbetts.
Ezra H. Stevens.	Henry W. Peabody.	

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Home Department and Literature

HENRY C. MABIE, D. D., *Cor. Sec'y.*
REV. F. P. HAGGARD, *Cor. Sec'y.*

Foreign Department

THOS. S. BARBOUR, D. D., *Cor. Sec'y.*

The Treasury

CHAS. W. PERKINS, *Treasurer* E. P. COLEMAN, *Treas. Emeritus*

Auditing Committee, D. C. LINSCOTT, SIDNEY A. WILBUR

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New England District (Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut). Rev. W. E. Witter, D. D., Tremont Temple, Boston, Mass.

New York District (New York and New Jersey—four associations:—East New Jersey, North New Jersey, Morris and Essex, Monmouth). Rev. Charles L. Rhoades, Room 7076, 312 Fourth Avenue, New York, N. Y.

Southern District (Pennsylvania, Delaware, four associations in New Jersey:—Camden, West Trenton, Central—District of Columbia and states south). Rev. Frank S. Dobbins, 1420 Chestnut Street, Philadelphia, Pa.

Middle District (Ohio and West Virginia). Rev. T. G. Field, Granville, Ohio.

Lake District (Illinois, Indiana and Michigan). Rev. E. W. Lounsbury, D. D., 324 Dearborn Street, Chicago, Ill.

Northwestern District (Wisconsin, Minnesota, South Dakota, North Dakota, Montana and part of Idaho). Rev. F. Peterson, D. D., 1901 Fifteenth Avenue S., Minneapolis, Minn.

Middle Western District (Iowa, Nebraska and Wyoming). Rev. Henry Williams, D. D., 1233 Thirteenth Street, Des Moines, Iowa.

Southwestern District (Kansas, Colorado, Oklahoma, Indian Territory, New Mexico, Utah and Arkansas). Rev. I. N. Clark, D. D., 1334 Olive Street, Kansas City, Mo.

Pacific Coast District (California, Oregon, Washington, N. W. Idaho, Arizona and Nevada). Rev. A. W. Rider, 906 Broadway, Oakland, Cal.

Missouri (Special District). Rev. Manly J. Breaker, D. D., Corresponding Secretary, Room 402, Board of Education Building, St. Louis, Mo.

Field Worker. Miss Ella D. Mac Laurin.

HONORARY MEMBERS FOR LIFE

Constituted during the year ending March, 1905, through the payment of fifty dollars each

Abbott, Martha S., Newton Center, Mass.
Adams, Harry C., Providence, R. I.
Andrews, Mrs. Andrew, Wallingford, Conn.
Armington, Elizabeth, Newton Center, Mass.
Arnold, Walter Scott, Providence, R. I.
Atkinson, Rev. A. W., Manhattan, Kan.
Ayres, Mrs. S. Viola, Wichita, Kan.

Bailey, Rev. Albert W., Passumkeag, Maine.
Bailey, Dea. Geo. H., Providence, R. I.
Barnes, Bertha E., Rochester, N. Y.
Barnes, George J., Rochester, N. Y.
Bartlett, Clara J., Newton Centre, Mass.
Basset, Elizabeth W. C., Newton Center, Mass.
Bawden, Prof. Wm. T., Normal, Ill.
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Biggard, David A., Philadelphia, Pa.
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Brown, Arthur E., Providence, R. I.
Brown, C. H., Wallingford, Conn.
Buchanan, Nora, Vevay, Ind.
Burdette, Mrs. Minnie, Springfield, Mass.
Burhoe, Mary A., Westboro, Mass.

Cadwaller, Emma, Lincoln, Ill.
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Cannon, S. Margaret, Duquesne, Pa.
Carter, Mrs. C. M., Muncie, Ind.
Chandler, Hon. C. Q., Medicine Lodge, Kan.
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Chester, Anna S., Newton Center, Mass.
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Claflin, Susan B., Newton Center, Mass.
Clark, Robert M., Newton Center, Mass.
Clutton, Fred H., New Castle, Pa.
Clutton, George W., New Castle, Pa.
Clutton, Paul Donald, W. Liberty, Pa.
Coffey, Rev. T. C., Springfield, Ill.
Coffin, Lillian P., Newton Center, Mass.
Colburn, M. Belle, Nashua, N. H.
Cronkhite, Leonard W., Providence, R. I.
Crossett, Eliza M., Montpelier, Vt.
Curtis, Ernest L., Wakefield, Mass.

Daniell, F. F., Reedy Ripple, W. Va.
Dary, Rev. Albert N., Nashua, N. H.
Davis, Mrs. Louisa B., Chelsea, Mass.
Des Champs, Rev. J. N., Anamosa, Iowa.
Dickie, Mrs. Clara S., Asherville, Kan.
Donovan, Winfred N., Newton Center, Mass.
Douglas, H. M., W. Haven, Vt.
Dow, William W., Providence, R. I.

Eaglin, Lyde, Vevay, Ind.
Edmands, M. Grant, Newton Center, Mass.
Edwards, Rev. James Newton, McPherson, Kan.
Esselstyn, Louise C., Rhinebeck, N. Y.
Evans, Lucy E., Wakefield, Mass.
Evans, Wm. W., Haverhill, Mass.

Field, Mrs. Martha G., Granville, Ohio.
Flanders, Wilbur H., Wakefield, Mass.
Floyde, George G., Wakefield, Mass.
Forrest, Elizabeth A., Newton Center, Mass.
Forrest, William B., Newton Center, Mass.
Foye, Mrs. Jessie C., Thompson, Conn.
French, Dea. George S., N. Sutton, N. H.
Fowle, Mabel R., Newton Center, Mass.

Gates, Silas R., Chelsea, Mass.
Gibson, Mrs. Harry W., Nashua, N. H.
Glazier, William O., Newport, R. I.
Grafton, J. M., San Francisco, Cal.
Green, Rev. S. C., Rocky Ford, Colo.
Grim, Rev. Joshua, Woodston, Kan.
Gross, Elizabeth F., Newton Center, Mass.
Gurley, Rev. Joseph Marion, Kansas City, Kan.

Harris, Frank, Nashua, N. H.
Harris, Walter E., Nashua, N. H.
Helmer, Wilma, Chicago, Ill.
Henley, J. Walter, Providence, R. I.
Henrys, Dea. W. R., Providence, R. I.
Herrick, Mrs. Anna C., Granville, Ohio.
Herrick, Sarah Reed, Rhinebeck, N. Y.
Holden, Lily L., Newton Center, Mass.
Hollgren, Christine, Chicago, Ill.
Holmes, Charles C., Montpelier, Vt.
Holmes, Mrs. E. H., Detroit, Minn.
Howard, Rev. E. A., Arkansas City, Kan.
Howard, Channing, Winthrop, Mass.
Howard, Robert N., Wakefield, Mass.
Howlett, Eva E., Wakefield, Mass.
Hudson, Ray L., Philadelphia, Penn.
Hunt, Emily M., Providence, R. I.
Huntington, Belle Gilbert, Wollaston, Mass.
Huntington, George Briggs, Wollaston, Mass.
Hutchins, Rev. A. J., Ypsilanti, Mich.
Hutchinson, William, Yarmouth, Maine.
Hyman, Henry W., Newark, N. Y.
Hyman, Mrs. Julia E., Newark, N. Y.

Johnson, Rev. Alexander F., East Marion, N. Y.

Jones, Rev. E. M., Enid, Okla.
Jones, Mrs. Ellis M., Perry, O. T.

Keller, Rev. J. L., Ardmore, I. T.
Kieser, Florence H., Newton Center, Mass.
King, Lucy F., Newton Center, Mass.
Kingham, Mrs. E. J., Albion, Neb.
Kittredge, Charles H., Providence, R. I.

Ladd, Mrs. George E., Boston, Mass.
Larson, Anna, Chicago, Ill.
Laurie, Abbie B. H., Newton Center, Mass.
Lawrence, Mrs. Charles, E. Marion, N. Y.
Lent, Mrs. Jennie, Rochester, N. Y.
Lent, Mary Emma, Winthrop, Mass.
Linn, George, Newton Center, Mass.

Mabie, Charles Hill Roe, Dorchester, Mass.
Macdonald, Mrs. Mary B., Providence, R. I.
Macdonald, J. Stewart, Providence, R. I.
Macomber, Mrs. Samuel, Dorchester, Mass.
Macy, A. W., Sewickley, Penn.
Magill, William H., Providence, R. I.
Mason, Hervy, Jr., Providence, R. I.
Mattison, Alice, N. Bennington, Vt.
McAlpine, Rev. Charles A., Rochester, N. Y.
McAlpine, Mrs. Lunetta M., Rochester, N. Y.
McKay, Alice R., Youngstown, Ohio.
McKay, James M., Youngstown, Ohio.
McKelvey, Mary E., Salida, Colo.
Mears, Catherine, Newton Center, Mass.
Mehlin, Charles, Chicago, Ill.
Merriam, Charles A., Chelsea, Mass.
Midgley, Rev. Thomas, Minneapolis, Kan.
Miller, E. L., Peru, Ind.
Miller, Owen Lamb, Indianapolis, Ind.
Miller, Hon. William, Emporia, Kan.
Mitchell, Clara A., Bradford, Mass.
Mitchell, Cora Reed, Rhinebeck, N. Y.
Mitchell, Lewis Alfred, Rhinebeck, N. Y.
Montgomery, Mary L., Franklin, Ind.
Morse, Carrie L., Newton Center, Mass.
Morse, Dea. George B., Bridgewater, Mass.
Moulton, Frank D., Providence, R. I.

Nelson, Carl J., Chicago, Ill.
Nelson, Helen C., St. Edwards, Neb.
Nelson, Nels C., St. Edwards, Neb.
Nichols, John R., Providence, R. I.
Noftsinger, Rev. J. E., Butte, Mont.
Nuveen, Mrs. John, Chicago, Ill.
Nuveen, John, Chicago, Ill.

Onken, Sophia, Glenville, Neb.
Onken, Theo, Glenville, Neb.

Parker, Rev. Frank, Wenham, Mass.
Patterson, Rev. T. M., Shoshone, Idaho.
Paull, Mrs. Sarah A., E. Providence, R. I.
Penney, R. C., Fair Haven, Vt.
Phinney, Jennie Eliza, Providence, R. I.
Pickwick, Fred, Providence, R. I.
Pierce, Rev. Charles Lincoln, N. Tewksbury, Mass.
Porter, James, Cullison, Kan.
Porter, William H., Haverhill, Mass.
Potter, E. Clifford, Newton Center, Mass.
Putnam, George E. B., Newton Center, Mass.

Radford, L. L., Colorado Springs, Colo.
Robinson, Samuel G., Reading, Mass.
Rook, Lida, Indianapolis, Ind.
Rowe, Sarah G., Gloucester, Mass.
Ryder, Mrs. Herbert E., Tekamah, Neb.
Ryder, Rev. Herbert E., Albion, Neb.

Sargent, Charles, Bolton, Mass.
Savage, George F., Dorchester, Mass.
Scott, Rev. John Hart, Bacone, Ind. Ter.
Shaw, Dea. Harlan Page, Bridgewater, Mass.
Shaw, Rev. W. A., Nashua, N. H.
Sjodin, Mrs. Anna, Chicago, Ill.
Smith, Deacon B. G., Norwich, Conn.
Smith, F. H., Wallingford, Conn.
Smiley, Rev. J. G., Stafford, Kan.
Spinney, Mrs. W. A., Wallingford, Conn.
Sprague, Dea. Asabel G., Keene, N. H.
Stanton, Rev. Charles E., Wyoming, Ohio.
Stanton, Mrs. Gertrude, Wyoming, Ohio.
Starkweather, F. E., Kalamazoo, Mich.
Stone, Reuben, Newton Center, Mass.
Stone, Rowena, Newton Center, Mass.
Stone, Rev. W. L., Bolton, Mass.
Story, Fanny L., Gloucester, Mass.
Swain, Nellie Abbott, Brockton, Mass.

Tilley, Rev. C. C., Hyde Park, Mass.
Tilton, Joseph A., W. Medford, Mass.
Thompson, Rev. H. M., Hartford, Conn.
Trent, Mrs. L. C., Lincoln, Ill.

Van Allen, Mrs. P. A., Springfield, Mass.
Van Ness, Stanton B., Rochester, N. Y.
Vreeland, Mrs. A., Sioux City, Ia.

Weld, J. Herbert, Roslindale, Mass.
Weld, Mrs. Sybil W., Roslindale, Mass.
Wheeler, Rev. Charles H., Danvers, Mass.
White, Dea. Cassius M., Keene, N. H.
White, Emma M., Westboro, Mass.
Wilcox, Mrs. W. R., Nashua, N. H.
Wilson, Rev. H. E., Connersville, Ind.
Winchester, Isaac W., Chelsea, Mass.
Wood, Rev. Nathan R., W. Medford, Mass.
Woodbridge, Frank D., Wakefield, Mass.
Wright, Benjamin F., Chelsea, Mass.

Youngs, E. Isabelle, Stamford, Conn.

TRIENNIAL AND ANNUAL MEETINGS

Year	Place	Preacher	Text
1814..	Philadelphia, Pa. .	Richard Furman, D. D., S. C.	Matt. xxviii. 20
1817..	Philadelphia, Pa. .	Thomas Baldwin, D. D., Mass. ..	John iv. 35, 36
1820..	Philadelphia, Pa. .	O. B. Brown, D. C.	
1823..	Washington, D. C.	William Staughton, D. D., D. C.	Acts xxviii. 15
1826..	New York, N. Y.	Jesse Mercer, Ga.	Matt. xxviii. 10
1827*.	Boston, Mass. ...	William Yates, India	
1828*.	New York, N. Y..	William T. Brantley, Pa.	Phil. ii. 16
1829..	Philadelphia, Pa..	Daniel Sharp, D. D., Mass.	Mark xvi. 15
1830*.	Hartford, Conn. .	Charles G. Sommers, N. Y.	An address
1831*.	Providence, R. I.	R. Babcock, Jr., Mass.	Ps. lxvii. 1, 3
1832..	New York, N. Y..	F. Wayland, D. D., R. I.	Rom. vii, 13
1833*.	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6
1834*.	New York, N. Y.	William R. Williams, N. Y.	[illegible]
1835..	Richmond, Va. ..	S. H. Cone, N. Y.	Acts ix. 6
1836*.	Hartford, Conn. .	Elon Galusha, N. Y.	Luke x. 2
1837*.	Philadelphia, Pa. .	Charles G. Sommers, N. Y.	Ps. lxxii. 19
1838..	New York, N. Y..	Baron Stow, D. D., Mass.	Acts xii, 24
1839*.	Philadelphia, Pa.	James B. Taylor, D. D., Va.	Luke xxiv. 46, 47
1840*.	New York, N. Y..	B. T. Welch, D. D., N. Y.	John iii. 8
1841..	Baltimore, Md. ..	Richard Fuller, D. D., S. C.	John xii. 32
1842*.	New York, N. Y..	R. E. Pattison, D. D., R. I.	Ps. lxxxvii. 7
1843*.	Albany, N. Y. ...	Pharcellus Church, N. Y.	Col. i. 21
1844..	Philadelphia, Pa.	S. W. Lynd, D. D., Ohio	1 Cor. i. 21
1845*.	Providence, R. I..	G. B. Ide, Pa.	Isa. xl. 9
1846..	Brooklyn, N. Y. .	G. W. Eaton, D. D., N. Y.	1 Tim. i. 11
1847..	Cincinnati, Ohio ..	Baron Stow, D. D., Mass.	Matt. xxvii. 45, 51-53
1848..	Troy, N. Y.	J. N. Granger, R. I.	Gal. ii. 9
1849..	Philadelphia, Pa. .	M. J. Rhees, Del.	Phil. ii. 5
1850..	Buffalo, N. Y. ...	E. L. Magoon, N. Y.	Matt. xx. 26-28
1851..	Boston, Mass. ...	William Hague, D. D., N. J.	Acts xiii. 36
1852..	Pittsburg, Pa.	Velona R. Hotchkiss, N. Y.	2 Thess. iii. 1
1853..	Albany, N. Y. ...	Robert Turnbull, D. D., Conn. ...	Isa. xxxii. 20
1854..	Philadelphia, Pa. .	Ezekiel G. Robinson, D. D., N. Y....	John xiv. 12
1855..	Chicago, Ill.	Edward Lathrop, D. D., N. Y..	Eph. iii. 8; 2 Cor. v. 14
1856..	New York, N. Y.	Robert W. Cushman, D. D., Mass...	Heb. xii. 28, 29
1857..	Boston, Mass. ...	Nathaniel Colver, Ohio	Col. i. 28
1858..	Philadelphia, Pa. .	William H. Shailer, D. D., Me.....	Rom. v. 3, 4
1859..	New York, N. Y.	Silas Bailey, D. D., Ind.	John iv. 38
1860..	Cincinnati, Ohio .	E. E. L. Taylor, D. D., N. Y.....	Acts iv. 31, 32
1861..	Brooklyn, N. Y. .	S. D. Phelps, D. D., Conn.	1 Peter ii. 17
1862..	Providence, R. I..	C. W. Flanders, D. D., N. H. ...	1 Tim. iii. 16
1863..	Cleveland, Ohio ..	J. C. Burroughs, D. D., Ill.	Matt. xvii. 16
1864..	Philadelphia, Pa. .	S. L. Caldwell, D. D., R. I.	Luke xvi. 31
1865..	St. Louis, Mo. ...	H. C. Fish, D. D., N. J.	Rev. xii. 16
1866..	Boston, Mass. ...	H. G. Weston, D. D., N. Y.	2 Cor. v. 14
1867..	Chicago, Ill.	D. Read, LL. D., Ill.	Mark ix. 22, 23
1868..	New York, N. Y.	T. Armitage, D. D., N. Y.....	Luke xxiv. 49
1869..	Boston, Mass. ...	G. D. Boardman, D. D., Pa.	Eph. ii. 21
1870..	Philadelphia, Pa. .	W. W. Evarts, D. D., Ill.	Matt. xix. 28
1871..	Chicago, Ill.	S. R. Mason, D D., Mass.	1 Cor. i. 22; Rom. x. 14, 15
1872..	New York, N. Y.	.....	.....
1873..	Albany, N. Y. ..	J. B. Thomas, D. D., Ill.	Rev. xii. 11
1874..	Washington, D. C...	E. Dodge, D. D., N. Y.	1 Cor. xv. 25
1875..	Philadelphia, Pa.	G. W. Northrup, D. D., Ill.	1 Cor. xv. 25
1876..	Buffalo, N. Y. ...	Wayland Hoyt, Mass.	Num. xxiii. 23
1877..	Providence, R. I.	Lemuel Moss, D. D., Ind.	John x. 10
1878..	Cleveland, Ohio ..	Wayland Hoyt, D. D., N. Y.	Matt. xvi. 17, 18
1879..	Saratoga, N. Y. ..	S. Graves, D. D., Mich.	Ps. xc. 17
1880..	Saratoga, N. Y...	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Judson	
1881..	Indianapolis, Ind.	A. H. Strong, D. D., N. Y.	Luke xv. 4
1882..	New York, N. Y.	A. J. Gordon, D. D., Mass.	Luke ii. 32
1883..	Saratoga, N. Y. ..	S. Haskell, D. D., Mich.	1 Cor. xv. 28
1884..	Detroit, Mich. ...	F. W. Bakeman, Mass.	John xvii. 18
1885..	Saratoga, N. Y. ..	F. M. Ellis, D. D., Md.	Matt. xxviii. 18, 19, 20
1886..	Asbury Park, N. J.	E. H. Johnson, D. D., Pa.	1 Tim. i. 15
1887..	Minneapolis, Minn.	H. F. Colby, D. D., Ohio	Rom. x. 12

*Board of Managers.

Year	Place	Preacher	Text
1888..	Washington, D. C.	Henry M. King, D. D., N. Y.	John xiv. 12
1889..	Boston, Mass. ...	W. T. Chase, D. D., Mass.....	Luke x. 22
1890..	Chicago, Ill.	T. Edwin Brown, D. D., R. I. ...	2 Cor. v. 14, 15
1891..	Cincinnati, Ohio .	Galusha Anderson, D. D., Ill.	Luke xix. 10
1892..	Philadelphia, Pa. .	George Dana Boardman, D. D., Pa..	Eph. ii. 15
1893..	Denver, Col.	Rev. C. J. Baldwin, Ohio	1 Cor. xii. 6
1894..	Saratoga, N. Y. ..	Kerr B. Tupper, D. D., Col.	Matt. xxvi. 8
1895..	Saratoga, N. Y. ..	Rev. O. P. Gifford, N. Y.	2 Cor. iv. 6
1896..	Asbury Park, N. J..	George Bullen, D. D., Mass.	Heb. x. 13
1897..	Pittsburg, Pa. ...	Nathan E. Wood, D. D., Mass. .	Isa. ii. 2
1898..	Rochester, N. Y. .	L. A. Crandall, D. D., Ill.	Matt. vi. 10
1899..	San Francisco, Cal..	George C. Lorimer, D. D., LL. D., Mass.	Dan. ii. 44
1900..	Detroit, Mich. ...	O. P. Gifford, D. D., N. Y.	Matt. iv. 8-10; xxviii. 16-20
1901..	Springfield, Mass.	Rev. E. W. Hunt, Mass.	John v. 24
1902..	St. Paul, Minn. ..	A. C. Dixon, D. D., Mass.	Ezekiel i. 1; xxxvii. 1
1903..	Buffalo, N. Y. ...	Rev. J. T. Dickinson, N. J.	Ps. xxi. 3; John x, 4; Matt. xxvi. 32
1904..	Cleveland, Ohio ..	T. J. Villers, D. D., Ind.	John xvii. 18
1905..	St. Louis, Mo.....	C. A. Eaton, D. D., Ohio	John xiv. 16; xii. 32; xi. 25

ANNUAL RECEIPTS

OF THE AMERICAN BAPTIST MISSIONARY UNION

From the date of organization through the year ending March 31, 1905.

1814	$2,099 25	1864	$135,012 61
1817	26,052 01†	1865	152,685 00
1820	46,929 28†	1866	169,792 59
1823	65,956 02†	1867	189,844 25
1826	49,692 17†	1868	191,637 58
1827	11,463 39	1869	196,897 57
1828	14,603 38	1870	200,953 80
1829	6,704 27	1871	202,416 56
1830	29,204 84	1872	210,199 10
1831	22,825 19	1873	216,100 70
1832	27,306 25	1874	261,530 91
1833	....	1875	241,970 64
1834	61,032 04	1876	245,997 23
1835	58,057 85‡	1877	225,723 97
1836	56,167 33	1878	265,679 10
1837	72,010 06	1879	235,430 34
1838	80,420 19	1880	290,851 63
1839	109,135 21	1881	288,802 84
1840	65,761 55	1882	302,584 19
1841	83,841 62	1883	307,195 04
1842	52,137 10	1884	328,527 21
1843	59,751 06	1885	362,026 50
1844	76,948 00	1886	384,996 73
1845	82,302 95	1887	353,109 46
1846	100,219 94	1888	390,835 39
1847	85,487 24	1889	398,145 86
1848	86,226 36	1890	440,788 07
1849	90,826 29	1891	472,174 21
1850	87,537 20	1892	569,172 93
1851	118,726 35	1893	760,782 95
1852	122,111 94	1894	465,943 73
1853	132,762 17	1895	568,465 33
1854	135,377 42	1896	632,954 32
1855	113,527 58	1897	467,201 89
1856	127,128 81	1898	782,474 17
1857	111,283 27	1899	563,494 51
1858	97,808 77	1900	543,048 51
1859	102,140 76	1901	646,876 14
1860	132,426 22	1902	624,713 79
1861	84,333 93	1903	682,856 44
1862	85,192 26	1904	779,594 15
1863	103,956 96	1905	777,639 28

†Three years' receipts. ‡Part of two years.

OBITUARY NOTICES

JOHANNA ANDERSON, a missionary of the Woman's Baptist Foreign Missionary Society of the West, died December 2, 1904, at the Loikaw mission station, Burma. She went to Burma in 1888 to work among the Bghai Karens of the Toungoo District, and spent nine years in most unselfish toil in school and jungle. She won the love and confidence of the people, everywhere impressing upon them the reality of the gospel she proclaimed by the power it exercised in her own life. While at home on furlough, even though frail in health, her presentations of the work were always blessed, because of the deep convictions which underlay all she said. In 1901 she went back to Burma, and bravely endured the hardships of a pioneer station. She never considered her personal comfort if only she might be the means of carrying the light further into heathen darkness.

Mrs. E. W. Brayman. A quiet, unobtrusive, but beautiful life came to a close in the passing away of this sister. Her deepest interests were identified with the cause of missions. She was a charter member of the Woman's Baptist Foreign Missionary Society of the West, and for many years served as recording secretary of the board. Gifted with exceptional literary ability, she served for twenty-eight years as the Western editor of *The Helping Hand.* Her duties were discharged with remarkable promptness and accuracy, qualities which, together with other gifts, rendered her an ideal editor. So quiet and unassuming was her bearing that her breadth of thought and depth of feeling were not always recognized except by those who knew her well. Thoughtfulness of others, especially in little things, was one of her most beautiful traits of character.

Mary Hawley Briggs, wife of Rev. Frank C. Briggs of Japan, passed away after a brief illness, April 1, 1904. Beautiful in character, gifted and successful in service, beloved by all who knew her, time fails to make us indifferent to the loss sustained in her removal. Under the auspices of the Woman's Baptist Foreign Missionary Society, Miss Hawley spent six years in Yokohama as the associate of Miss Converse in the Mary L. Colby Home. While at home in 1902 she was married to Mr. Briggs, and upon returning to Japan they located first at Himeji and later at Kobe. Just on the eve of the work she anticipated doing there the call of the Master came. So truly did she reflect the beauty and love of her Lord that it was always an inspiration to be in her presence. Why she was taken we cannot say; we only know "He doeth all things well."

Rev. Aaron H. Burlingham, D. D. With the decease of Rev. A. H. Burlingham, D. D., of Mt. Vernon, N. Y., March 1, 1905, a rare personality passed from us. In presence uncommonly commanding, in broad intelligence concerning the kingdom of Christ unsurpassed, in tenderness of heart quick to appreciate the world's need and woe, wherein it is destitute of Christ, and in earnest and eloquent advocacy of the claims of missions, Dr. Burlingham stood among the foremost men of his time. Born in Castile, N. Y., and reared under the influence and in association with ministers of an uncommon evangelistic type, educated in the Literary and Theological Institute of Hamilton, N. Y., at a time when Baptist interest in foreign missions was commanding unusual attention, and where it was enlisting among its missionaries some of the best men that have served the cause on the foreign fields, and up to the end of his life cherishing the most tender and affectionate relations to his missionary brethren, Dr. Burlingham was peculiarly identified in thought and heart with this cause.

From 1879 to 1894 he served as District Secretary of the Missionary Union for the Southern New York District; and throughout this period he endeared himself to the constituents of the Union everywhere in the district, and to great numbers of missionaries passing through our leading port city to and from the fields at the front.

For quite a period before his decease Dr. Burlingham was invalided, but his faculties were strong and his mind alert to the end. His keen sense of humor which had always characterized him never left him, and his great, tender heart was ever sympathetic to the Lord's kingdom and his workers in all the world. He was a noble specimen of large humanity, true fidelity, uncommon tact in his relations to his brethren, and rendered a highly valued service to the kingdom of Christ in this and in all lands.

Mrs. Ellen B. Bustard. In the death of this sister, which occurred at Kavali, South India, November 2, 1904, we have lost another of those who intimately connected the present work of missions with the history of the early days. Mrs. Bustard was the daughter of Rev. and Mrs. E. Bullard, who went to Burma in 1843, and where after a brief term of service, Mr. Bullard died of cholera. After some years her mother became the wife of Rev. Francis Mason. The daughter spent her early years in America, but when quite a young woman returned to work among the Karens. Her marriage to Captain Bustard led to her spending many years in England; but her love for missions never waned, and it gave her great joy to devote the closing years of her life to service in India, first in Ootacamund, and afterwards at Kavali, with her brother. She had the satisfaction of having her two daughters engaged with her in mission work.

Mrs. Will Carleton. In the passing away of Mrs. Carleton, November 9, 1904, the cause of missions has lost a loyal friend and wholehearted helper. Early in life she consecrated herself to foreign mission work and went to Burma in 1872 as the wife of Rev. S. T. Goodell. During the six years spent in Bassein she suffered the loss of two children and eventually of her husband also. But she courageously remained at her post until ill health made it necessary to return to America. Her marriage to the poet, Mr. Will Carleton, gave her a prominent position in social and literary circles, but the missionary cause ever held the first place in her heart, and her home was a center of missionary influence. She was especially successful in enlisting the interest of young women and was the founder of the first circle to be called "Farther Lights," a name which was suggested by Mrs. Carleton.

Caroline H. Daniells, M. D., was among the early representatives on the foreign field of our woman's missionary societies. Shortly after their organization she became secretary of Michigan but resigned her position to acquire a medical education preparatory to going abroad. In 1878 she went to Swatow, China, and established a work which now has one of the best medical equipments in the empire. But the great difficulties and burdens of those early days proved so severe a strain that her health failed, and, after six years of unremitting toil, she returned to America. So far as strength was given her she was active in the home field, serving at one time as home secretary of the Woman's Society of the West, and later again as secretary of Michigan. Her death occurred July 2, 1904, in Detroit.

Mary Daniels Faye. A beautiful life closed its earthly career when on December 24, 1904, the spirit of this noble sister was set free from a body that had long been racked with pain. She was a representative of the Woman's Baptist Foreign Missionary Society and went

to India first in 1892 to aid in the hospital at Nellore. Her sunny temperament caused her always to bring cheer to the patients, and her many excellent qualities rendered her a valued helper in other directions. At Secunderabad, her home during the second term of her service, she became interested particularly in the English soldiers stationed there, and by her tactful influence won several of them to Christ. Of her it might most truly be said she "served the Lord with gladness."

Orissa W. Gould, M. D., who died in New York City, May 3, 1904, was a graduate of the Woman's Medical College, New York, and went to India by appointment of the Woman's Baptist Foreign Missionary Society. She remained only a short time as the climate proved most unfavorable to her health. So true was her missionary spirit, however, that when she could no longer work among the needy of India she devoted herself to the poor of our greatest metropolis. She completely won their confidence and affection, abundant proof of which was afforded by the touching expressions of grief at her death.

Rev. George C. Lorimer, D. D. In the removal of Dr. Lorimer, who passed away September 8, 1904, the Missionary Union in common with the denomination and all its interests, lost a stanch supporter and one of the most gifted advocates of the large interests of Christ's kingdom whom the past generation has developed. Nothing less than the interests of the entire Kingdom on earth could satisfy the ideals and the Christian ambitions of this gifted man of God. He saw whole the situation of the kingdom on earth. His vision was keen and all-embracing. His imagination rose to the inspiring outlook which every new turn in the providential ongoing of the purposes of Christ developed, and his eloquent tongue voiced the claims of the situation upon all his listeners whenever he was called upon to express himself. In his own pastoral relations he kept well to the front the claims of Christian missions. In the intimate relations which for years existed between himself, as pastor of Tremont Temple, and the Missionary Union, which throughout his two pastorates in Boston had its headquarters in the same building with his church, he was always cordial and sympathetic. For years, and until his death, he was a member of the Board of Managers, and in all the various stages of progress of the work of the Union, he was one of the foremost advocates upon the platform at the Anniversaries. It is no common loss when so great a leader and so eloquent an advocate passes from the stage. His example may well be cherished by the entire Christian ministry of the world as a model of leadership of the local church and of the Christian denomination in the great missionary enterprises of the age.

Bithia Wepf Mosier, wife of Rev. L. H. Mosier of Prome, Burma, entered into rest August 24, 1904, after a long period of intense suffering, which was borne with unquestioning patience and fortitude. After having been a successful teacher in Milwaukee for some years, Miss Wepf went to Burma in 1887 as the associate of Rev. and Mrs. W. I. Price at Henzada. She was married to Mr. Mosier in 1893, and for ten years shared actively in the duties and enjoyments of his work. In 1903 she was prostrated with illness from which she never recovered. They came to America for medical advice in 1904; but when it became evident that health could never be restored she yielded herself to God's will without a murmur. Her trust in a loving Father was firm to the end.

Lemuel Moss, D. D., LL. D. In the passing away of Dr. Moss, July 12, 1904, the Missionary Union shared in the loss sustained by all the great interests of our denomination. Dr. Moss was a graduate of Rochester University and Theological Seminary, and his first pastorate was in Worcester, Mass., where he was ordained. During the war he was secretary of the United States Christian Commission, and was its official representative before the churches. He later held prominent positions in educational and journalistic work, for which his strong intellectual powers peculiarly fitted him. He was of a highly judicial type of mind and in the considerations of all great questions involving the welfare of the denomination his counsel was invariably sought. He was always a prominent figure at the Anniversaries, where he gave many addresses of marked power. He often served on important committees, and in 1902 introduced the original resolution which led to the appointment of the Committee of Fifteen. In every service undertaken by him he won a high place and his life was marked by great usefulness.

Mrs. Wallace St. John, wife of Professor Wallace St. John, Ph. D., of Rangoon Baptist College, Burma, had been granted but a brief period of service in the land of their adoption, when called to the heavenly home. They went to Burma in the summer of 1903 and she died September 9, 1904. Brief as the time was she found her way into the hearts of those with whom she was associated, especially the students of the college, in whom she was deeply interested. According to her own testimony the days spent in Burma were the happiest of her life, and she had nothing to regret in having yielded to the call of her Lord to a foreign land.

FIELDS AND STATIONS

With the names of the missionaries assigned to each *

Reference signs used in the list:
*Supported by the Woman's Baptist Foreign Missionary Society.
†Supported by the Woman's Baptist Foreign Missionary Society of the West.
‖Supported by Mrs. Carpenter.
¶Serving without salary.
**Supported by the Mennonite Brethren of South Russia.
§§Supported by the Lott Carey Baptist Foreign Mission Convention.

Populations of countries and states only are given; those for each "field," "station" or "town" are omitted, since it is impossible to harmonize the returns at hand for all the fields.

The key to the pronunciation of the names of stations given in these tables is that used in the latest edition of Webster's Unabridged Dictionary.

I. MISSIONS IN BURMA

Begun 1814. Area, 279,077 Square Miles. Population, 10,491,733

1. RANGOON (Răn-gōōn) 1813

Rangoon Baptist College
Prof. L. E. Hicks, Ph. D.
Prof. J. F. Smith and wife
Prof. J. F. Ingram and wife
Prof. Wallace St. John, Ph. D.
Prof. A. C. Rice and wife

Baptist Mission Press
Mr. F. D. Phinney and wife
Mr. J. L. Snyder and wife

Work for Burmans
Rev. John McGuire and wife
†Miss A. E. Fredrickson
*Miss Julia G. Shinn

Work for Karens
Rev. A. E. Seagrave and wife
Mrs. Mary M. Rose
Mrs. J. H. Vinton
Miss Harriet N. Eastman
*Miss Elizabeth Lawrence
*Miss Julia G. Craft

Work for Telugus and Tamils
Rev. W. F. Armstrong and wife

Work among English-Speaking Peoples and the Chinese
Rev. Ernest Grigg and wife

At Home
Rev. J. N. Cushing, D. D., and wife
Prof. J. H. Randall and wife
Rev. S. R. Vinton and wife
Mrs. L. E. Hicks
*Mrs. C. H. R. Elwell
*Mrs. T. H. Burhoe
*Miss Emily M. Hanna

2. INSEIN (In-sāne) 1889

Karen Theological Seminary
Rev. D. A. W. Smith, D. D., and wife
Rev. W. F. Thomas

Burman Theological Seminary
Rev. F. H. Eveleth, D. D., and wife

Literary Work
Rev. E. O. Stevens, D. D.

Burmese Woman's Bible School
*Miss Harriet Phinney
*Miss Ruth W. Ranney

At Home
Mrs. E. O. Stevens
Mrs. W. F. Thomas

3. MOULMEIN (Mŏll-māne) 1827

Work for Burmans
Rev. W. E. Wiatt and wife
*Miss Agnes Whitehead
†Miss F. E. Ayres (at Thatone)
*Mrs. Ida B. Elliott

Work for Karens
†Miss E. J. Taylor
†Miss Stella S. Hartford

Work for Talains
Rev. A. C. Darrow and wife

Work for Telugus and Tamils
(Rev. W. F. Armstrong and wife, at Rangoon)
*Miss Kate W. Armstrong

Work among English-Speaking Peoples

English Church
Rev. F. D. Crawley and wife

English School
*Miss Mary S. Smiley

At Home
Rev. Walter Bushell and wife
*Miss E. F. McAllister
*Miss Lisbeth B. Hughes

4. TAVOY (Tă-vóy) 1828

Work for Burmans
†Mrs. H. W. Hancock

Work for Karens
Rev. H. Morrow, and wife, M. D.

At Home
†Miss M. M. Larsh

*The post-office addresses of the missionaries, corrected to July 1, 1905, are published in a pamphlet entitled, "Missionaries and Stations of the American Baptist Missionary Union."

5. BASSEIN (Bäs-sēne) 1852

Work for Burmans
Prof. E. B. Roach and wife
Work for Karens
Rev. C. A. Nichols, D. D., and wife
†Miss Louise E. Tschirch
†Miss Alta O. Ragon
*Miss C. B. Tingley
Work for Telugus and Tamils
(Rev. W. F. Armstrong and wife, at Rangoon)
At Home
Rev. L. W. Cronkhite, D. D., and wife
Rev. E. Tribolet and wife
*Miss E. E. Scott

6. HENZADA (Hén-zá-dă) 1853

Work for Burmans
Mrs. J. E. Case
*Miss Julia H. Stickney
Work for Karens
†Mrs. Jennie C. Morgan
†Miss Anna M. Gooch
At Home
Rev. J. E. Cummings and wife
Rev. David Gilmore and wife
†Miss Violetta R. Peterson

7. TOUNGOO (Toung-o͞o) 1853

Work for Burmans
(Rev. W. A. S. Sharp and wife, at Pyinmana)
Work for Karens
Rev. E. B. Cross, D. D., and wife
Rev. A. V. B. Crumb and wife
Rev. C. H. Heptonstall and wife
†Miss Elma R. Simons
At Home
Rev. A. Bunker, D. D., and wife

8 SHWEGYIN (Shwāy-gyín) 1853

Work for Burmans

Work for Karens
Rev. E. N. Harris and wife
*Miss Isabella Watson (at Papun)
*Miss H. E. Hawkes (at Papun)
At Home
†Miss Stella T. Ragon

9. PROME (Prōme) 1854

Work for Burmans
†Miss E. H. Payne
At Home
Rev. L. H. Mosier

10. THONZE (Thón-zĕh) 1855

Work for Burmans
Rev. W. H. S. Hascall and wife
At Home
*Miss Katherine F. Evans

11. ZIGON (Zēē-gón̄e) 1876

Work for Burmans
*Miss Eva C. Stark
*Miss Bertha E. Davis

12. BHAMO (Bhä-mó) 1877

Work for Kachins
Rev. W. H. Roberts
Rev. Ola Hanson and wife
*Miss Lillian Eastman
Work for Burmans and Shans

At Home
W. C. Griggs, M. D., and wife
Mrs. W. H. Roberts

13. MAUBIN (Má-o͞o-bĭn) 1879

Work for Karens
Rev. B. P. Cross and wife
*Miss Carrie E. Putnam
*Miss Minnie B. Pound

14. MANDALAY (Mán-dà-lāy) 1886

Work for Burmans
Rev. E. W. Kelly
Mandalay High School
†Miss Julia E. Parrott
Work for Telugus and Tamils
(Rev. W. F. Armstrong and wife, at Rangoon)
Work among English-Speaking Peoples
*Miss Sarah R. Slater
At Home
Rev. C. L. Davenport, and wife, M. D.
Rev. H. B. Benninghoff and wife
Mrs. E. W. Kelly, M. D.

15. THAYETMYO (Thā-yĕt-myó) 1887

Work for Chins
Rev. H. W. B. Joorman and wife
At Home
Rev. G. R. Dye and wife

16. MYINGYAN (Myín-gyán) 1887

Work for Burmans
Rev. H. E. Dudley and wife
At Home
Rev. J. E. Case

17. PEGU (Pē-gú, g is hard) 1887

Work for Burmans and Karens
*Miss Zillah A. Bunn

18. SAGAING (Sa-gíne, g is hard) 1888

Work for Burmans
Rev. F. P. Sutherland, M. D., and wife
*Miss Annie M. Lemon

19. SANDOWAY (Sán-dō-wāy) 1888

Work for Burmans and Chins
Rev. J. C. Richardson and wife
*Miss Melissa Carr
*Miss Helen Bissell

20. THARRAWADDY (Thăr-rä-wa̱d-di) 1889

Work for Karens
Rev. H. I. Marshall and wife
†Miss Sarah J. Higby

21. MEIKTILA (Mā́te-tī-lä) 1890

Work for Burmans
Rev. John Packer, D. D., and wife

22. HSIPAW (Sēē-páw) 1890

Work for Shans
Rev. W. W. Cochrane and wife

At Home
Rev. G. T. Leeds, M. D., and wife

23. MONGNAI (Mōng-nī́) 1892

Work for Shans
A. H. Henderson, M. D., and wife
*Mrs. H. W. Mix

24. NAMKHAM (Nämkhäm) 1893

Work for Shans
Rev. Robert Harper, M. D.

At Home
Rev. M. B. Kirkpatrick, M. D., and wife

25. MYITKYINA (Myĭt-chē-na) 1894

Work for Kachins
Rev. G. J. Geis and wife

26. HAKA (Hä́-kä) 1899

Work for Chins
Rev. E. H. East, M. D., and wife

At Home
Rev. A. E. Carson and wife
Rev. H. H. Tilbe, Ph.D., and wife

27. LOIKAW (Loi-kä̤w) 1899

Work for Karens
Rev. S. E. Samuelson and wife
†Miss Thora M. Thompson

At Home
Rev. Truman Johnson, M. D., and wife

28. KENGTUNG (Kĕn-tŭng) 1901

Work for Shans
Rev. W. M. Young and wife
Rev. H. C. Gibbens, M. D.

29. PYINMANA (Pĭn-mä-nä) 1905

Work for Burmans
Rev. W. A. S. Sharp and wife

II. MISSIONS IN ASSAM

Begun 1836. Area, 45,504 Square Miles. Population, 6,126,343

30. SIBSAGOR (Sĭb-sáw-gor) 1841

Work for Assamese and Immigrant Peoples
Rev. C. E. Petrick

At Home
Mrs. C. E. Petrick

31. NOWGONG (Now-gŏ́ng) 1841

Work for Assamese and Immigrant Peoples
Rev. P. H. Moore and wife
†Miss Anna E. Long
†Miss Ella G. Miller

32. GAUHATI (Gou-hät-ty) 1843

Work for Assamese and Garos
Rev. A. J. Tuttle and wife
Rev. L. W. B. Jackman and wife
*Miss Isabella Wilson

At Home
Rev. C. E. Burdette and wife

33. GOALPARA (Gō-äl-pä́-rä) 1867

Work for Garos and Rabhas
Rev. A. E. Stephen and wife

34. TURA (Tōō-rä) 1876

Work for Garos including the Tura Training School
Rev. M. C. Mason
Rev. E. G. Phillips and wife
Rev. William Dring and wife
Rev. G. G. Crozier, M. D.
Rev. W. C. Mason and wife
*Miss Ella C. Bond

At Home
Mrs. M. C. Mason
Mrs. G. G. Crozier

35. IMPUR (Im-pōṓr) 1876

Work for Nagas including the Impur Training School
Rev. E. W. Clark, D. D.
Rev. W. F. Dowd and wife
Rev. H. B. Dickson and wife

At Home
Rev. S. A. Perrine and wife
Mrs. E. W. Clark

36. KOHIMA (Kṓ-hē-mä) 1879

Work for Nagas
Rev. S. W. Rivenburg, M. D., and wife

37. NORTH LAKHIMPUR (Lä́k-im-pōōr) 1895

Work for Daphlas and Immigrant Peoples
Rev. Joseph Paul and wife

At Home
Rev. John Firth and wife

38. UKHRUL (Oō-krōṓl) 1896

Work for Nagas

At Home
Rev. William Pettigrew and wife

39. TIKA (Tēḗ-kä) 1896

Work for Mikirs
Rev. P. E. Moore and wife
Rev. J. M. Carvell and wife

40. GOLAGHAT (Gō-lā-ghăt) 1898

Work for Assamese
Rev. O. L. Swanson and wife

41. DIBRUGARH (Di-brōō-gŭrh) 1898

Work for Immigrant Peoples

Literary Work
Rev. A. K. Gurney and wife

42. JORHAT (Jor-hăt) 1905

Work for Immigrant Peoples

Assam Valley Preachers' Training School
Rev. S. A. D. Boggs and wife

III. MISSIONS IN SOUTH INDIA

Begun 1836. Population, 18,000,000

43. NELLORE (Nĕl-lōre) 1840

General Work, including the High School
Rev. David Downie, D. D., and wife
*Miss Katherine Darmstadt
*Miss Frances M. Tencate
*Miss Katherine Gerow
*Miss Minnie A. Robertson
*Miss Lena A. Benjamin, M. D.

44. ONGOLE (Ŏn-gōle) 1866

American Baptist Mission College
Prof. L. E. Martin and wife
Rev. Henry Huizinga and wife

Rev. J. E. Clough, D. D., and wife
Rev. J. M. Baker and wife
†Miss Sarah Kelly
†Miss Amelia E. Dessa

Industrial Work
Rev. S. D. Bawden and wife

45. RAMAPATAM (Rā-mā-pā-tăm) 1869

Ramapatam Theological Seminary
Rev. W. B. Boggs, D. D., and wife
Rev. J. Heinrichs and wife

Rev. John McLaurin, D. D., and wife (at Coonoor)

46. ALLUR (Al-lōōr) 1873

Rev. W. S. Davis and wife

47. SECUNDERABAD (Sē-cŭn-dĕr-ă-băd) 1875

Rev. F. H. Levering, and wife, M. D.
*Miss Kate M. French

At Home
Rev. W. E. Hopkins and wife

48. KURNOOL (Kŭr-nōōl) 1876

Rev. W. A. Stanton and wife

49. MADRAS (Mă-drăs) 1878

Rev. W. L. Ferguson, D. D., and wife
*Miss Mary M. Day
*Miss Anna M. Linker

English Church
Rev. W. R. Manley

At Home
Rev. A. H. Curtis and wife
Mrs. W. R. Manley

50. HANAMAKONDA (Hă-nā-mā-kŏn-dă) 1879

Rev. J. S. Timpany, M. D., and wife
*Miss Harriet M. Sipperly

At Home
*Miss Lillian M. Wagner

51. CUMBUM (Cŭm-bŭm) 1882

Rev. John Newcomb and wife

52. VINUKONDA (Vi-nōō-kŏn-dā) 1883

Rev. A. Loughridge, LL. D.

At Home
Mrs. A. Loughridge
†Miss Dorcas Whitaker

53. NARSAÑAVAPETTA (När-sär-á-vá-pĕt-ta) 1883

Rev. E. E. Silliman and wife
*Miss Mary K. Kurtz

54. BAPATLA (Bā-păt-lā) 1883

Rev. G. N. Thomssen and wife

55. UDAYAGIRI (Ū-dayä-gă-ry) 1885

Rev. F. W. Stait, and wife, M. D.

56. PALMUR (Păl-mōōr) 1885

Rev. Elbert Chute and wife

57. NALGONDA (Năl-gŏn-dā) 1890

**Rev. H. Unruh and wife
**Rev. C. Unruh and wife
*Mrs. Lorena M. Breed, M. D.
*Miss Annie S. Magilton

At Home
**Rev. A. Friesen and wife

58. KANIGIRI (Kŭn-ĭ-gĭ-ry) 1892

Rev. G. H. Brock

At Home
Mrs. G. H. Brock

59. KAVALI (Kā-vā-lĭ) 1893

Rev. E. Bullard and wife
*Miss Sarah R. Bustard

60. KANDUKUR (Kăn-d'-kŭr) 1893

Rev. Wheeler Boggess and wife

61. ATMAKUR (At-mă-kŭr) 1893

Rev. W. C. Owen and wife
*Miss Lucy H. Booker

62. **PODILI** (Pŏ-di-li) 1894

Rev. W. T. Elmore and wife

63. **SATTANAPALLI** (Săt-tăn-ă-păl-li) 1894

Mr. W. E. Boggs and wife
*Miss Lilian E. Bishop

64. **MARKAPUR** (Märk-ă-pûr) 1895

Rev. C. R. Marsh and wife

65. **GURZALLA** (Gûr-zăl-lă) 1895

Rev. J. Dussman and wife

66. **SURIAPETTA** (Sōō-rĭ-ă-pĕt-tă) 1900

**Rev. A. J. Hubert and wife
**Rev. J. Wiens and wife

67. **JANGAON** (Zhăn-ga-ŏn) 1901

(**Rev. H. Unruh and wife, at Nalgonda)

68. **DONAKONDA** (Dŏn-a-kŏn-da) (Darsi) 1903

Rev. J. A. Curtis and wife

69. **GUDVAL** (Gŏod-văl) 1903

Rev. G. J. Huizinga and wife

70. **NANDYAL** (Năn-dy-ăl) 1904

Rev. S. W. Stenger and wife

71. **MADIRA** (Mă-dēē-ra) 1905

Rev. Frank Kurtz and wife

IV. MISSION IN SIAM

Begun 1833. Area, 236,000 Square Miles. Population, 5,000,000

72. **BANGKOK** (Băng-kŏk) 1833

Rev. H. Adamsen, M. D.

At Home
Mrs. H. Adamsen

V. MISSIONS IN CHINA

Begun 1842. Area, 4,000,000 Square Miles. Population, 400,000,000

SOUTH CHINA

73. **SWATOW** (Swâ-tŏu) 1842

General Work, including the Theological Seminary

Rev. S. B. Partridge, D. D., and wife
Rev. William Ashmore, Jr., and wife
Rev. G. H. Waters and wife
R. E. Worley, M. D., and wife
Rev. R. T. Capen
†Miss Margaret Grant, M. D.
†Miss Melvina Sollman
*Miss Myra F. Weld

At Home
Rev. William Ashmore, D. D., and wife
Rev. J. M. Foster, D. D., and wife
†Mrs. Anna K. Scott, M. D.

74. **KIAYING** (Kä-yĭn) 1890

Rev. G. E. Whitman and wife
Rev. J. H. Ginn and wife

75. **UNGKUNG** (Ung-kŭng) 1892

Rev. J. W. Carlin, D. D., and wife

76. **CHOWCHOWFU** (Chow-chow-foo) 1894

At Home
Rev. H. A. Kemp and wife

77. **KIEHYANG** (Kē-eh-yáng) 1896

†Miss Josephine M. Bixby, M. D.

At Home
Rev. Jacob Speicher and wife

78. **CHOWYANG** (Chow-yăng) 1905

Rev. A. F. Groesbeck and wife

EAST CHINA

79. **NINGPO** (Ning-pŏ) 1843

Rev. J. R. Goddard, D. D., and wife

J. S. Grant, M. D., and wife

Rev. E. E. Jones and wife

†Miss Anna K. Goddard

†Miss Helen Elgie

80. **SHAOHSING** (Zhow-shing) 1860

General Work including the Theological Seminary

Rev. Horace Jenkins, D. D., and wife
Rev. F. J. White and wife
F. W. Goddard, M. D.
*Miss Helen M. Austin
*Miss Charlotte M. Huntoon

At Home
Rev. C. E. Bousfield and wife

81. **KINHWA** (Kĭn-wa) 1883

Rev. T. D. Holmes and wife
Rev. C. S. Keen
*Miss Clara E. Righter

At Home
*Miss L. Minniss
*Miss Stella Relyea

82. **HANGCHOW** (Hăng-chŏw) 1899

Wayland Academy
Rev. W. S. Sweet and wife
Rev. W. H. Millard and wife

83. **HUCHOW** (Hŏŏ-chow) 1888

Rev. M. D. Eubank, M. D., and wife
Rev. J. V. Latimer and wife

At Home
Rev. J. T. Proctor and wife

WEST CHINA

84. **SUIFU** (Swā-fŏŏ) 1889

General Work including the Theological Seminary and Academy
Rev. Robert Wellwood and wife
Rev. C. A. Salquist
C. E. Tompkins, M. D., and wife
Rev. H. F. Rudd
†Miss F. Pearl Page
†Miss Anna B. Cole

At Home
Mrs. C. A. Salquist

85. **KIATING** (Jă-dĭng) 1894

Rev. W. F. Beaman and wife
Rev. F. J. Bradshaw, and wife, M. D.
Rev. W. A. McKinney and wife

86. **YACHOW** (Yä-jŏ) 1894

Mr. H. J. Openshaw and wife
Briton Corlies, M. D.
Rev. Joseph Taylor

CENTRAL CHINA

87. **HANYANG** (Hăn-yăng) 1893

Rev. J. S. Adams and wife
Rev. G. A. Huntley, M. D., and wife
Rev. S. G. Adams (assistant)
Rev. A. S. Adams and wife
*Miss Annie L. Crowl

VI. MISSIONS IN JAPAN

Begun 1872. Area, 147,000 Square Miles. Population, 46,000,000

88. **YOKOHAMA** (Yō-kō-h´-mā) 1872

Baptist Theological Seminary
Rev. A. A. Bennett, D. D., and wife
Rev. C. K. Harrington and wife
Rev. F. G. Harrington
Rev. J. L. Dearing, D. D., and wife

*Miss Clara A. Converse
*Miss Edith F. Wilcox

At Home
||Rev. W. B. Parshley and wife
Mrs. F. G. Harrington

89. **TOKYO** (Tŏk-yō) 1874

Rev. C. H. D. Fisher and wife
Rev. S. W. Hamblen and wife
Rev. J. C. Brand and wife (at Kofu)
*Miss Anna H. Kidder
*Miss M. Antoinette Whitman
*Miss M. Anna Clagett

Duncan Baptist Academy
Prof. E. W. Clement
Rev. Fred Merrifield

At Home
Prof. Henry Topping and wife
Mrs. E. W. Clement
*Miss Eva L. Rolman
*Miss Nellie E. Fife

90. **KOBE** (Kŏ-by) including Himeji 1881

Rev. F. C. Briggs
Rev. W. B. Bullen and wife
*Miss Harriet M. Witherbee (at Himeji)
*Miss Kate A. Dodge (at Himeji)

At Home
Rev. R. A. Thomson and wife
Rev. C. B. Tenny and wife

91. **SENDAI** (Sĕn-dī) 1882

†Miss Annie S. Buzzell

At Home
Rev. E. H. Jones and wife
†Miss Gerda C. Paulson

92. **SHIMONOSEKI** (Shĭ-mō-nō-sĕ´-kĭ) including Chofu 1886

Rev. G. W. Hill and wife (at Chofu)
Rev. F. W. Steadman and wife (at Chofu)
†Miss Lavinia Mead (at Chofu)

93. **MORIOKA** (Mor-ī-ō-ka) 1887

Rev. William Axling and wife

94. **NEMURO** (Nĕm-ū-rō) 1887

†Mrs. H. E. Carpenter

95. **MITO** (Mēē-tō) 1889

At Home
*Miss M. M. Carpenter

96. **OSAKA** (Ō-sā-kā) 1892

Rev. William Wynd and wife
Rev. J. H. Scott and wife
†Miss Grace A. Hughes
†Miss Mary Danielson

97. **INLAND SEA** 1899

Captain Luke W. Bickel and wife

98. **OTARU** (O-tă-rōō) 1902

Rev. T. E. Schumaker and wife

VII. MISSIONS IN AFRICA

THE CONGO STATE

Adopted 1884. Area, 1,000,000 Square Miles. Population, estimated, 25,000,000

99. **PALABALA** (Pā-lā-bā-lā) 1878

Rev. W. A. Hall and wife
§§Rev. C. C. Boone

At Home
Rev. C. H. Harvey and wife

100. **BANZA MANTEKE** (Măn-tē-kā) 1879

General Work including the Lower Congo Training School

Rev. Henry Richards and wife
Rev. S. E. Moon and wife
*Miss Catharine L. Mabie, M. D.

W. H. Leslie, M. D., and wife
*Miss F. A. Cole

101. **LUKUNGA** (Lū-kúng-ga) 1882

Rev. Thomas Moody and wife
H. W. Kirby, M. D.

102. **MUKIMVIKA** (Mū-kĭm-vĭ-kā) 1882

Mr. Thomas Hill and wife

At Home
Rev. C. B. Antisdel and wife
F. P. Lynch, M. D.

103. **BWEMBA** (Bwĕm-bā) 1890

At Home
Rev. A. Billington and wife

104. **KIFWA** (Kĭf-wâ) 1890

Rev. P. Frederickson and wife

105. **IKOKO** (Ē-kŏ-kō) 1894

Rev. Joseph Clark and wife

At Home
Mrs. E. V. Sjoblom
Mrs. A. Christopher
*Miss Margaret Suman

106. **MATADI** (Mā-tă-dĭ) 1901

A. Sims, M. D., D. P. H.

VIII. MISSIONS IN THE PHILIPPINE ISLANDS

Begun 1900. Population, estimated, 8,000,000

107. **JARO** (Hă-rō), Panay (Pā-nī) Island 1900

Rev. Eric Lund
Rev. C. W. Briggs and wife
Rev. W. O. Valentine and wife
Rev. H. W. Munger
†Miss Annie V. Johnson

In Spain
Mrs. E. Lund

108. **BACOLOD** (Bă-kŏ-lŏd), Negros (Nā-grōs) Island 1901

Rev. A. A. Forshee and wife
Rev. C. L. Maxfield and wife
†Miss L. B. Kuhlen

109. **CAPIZ** (Că-pith), Panay Island 1903

Rev. J. C. Robbins and wife
Rev. R. C. Thomas, M. D.
*Miss Celia Sainz

At Home
Rev. P. H. J. Lerrigo, M. D., and wife

CHANGES IN THE MISSIONARY FORCE

Since the last report was issued

DEPARTED FOR THE FIELD

TO BURMA

Returning
Prof. E. B. Roach and wife
†Miss Thora M. Thompson
*Miss Sarah R. Slater

New Appointees
Rev. J. C. Richardson and wife
Rev. W. E. Wiatt and wife
*Mrs. Ida B. Elliott
†Miss Anna M. Gooch
*Miss Clara B. Tingley

TO ASSAM

Returning
Rev. A. K. Gurney and wife
Rev. S. A. D. Boggs and wife
*Miss Isabella Wilson

New Appointees
Rev. L. W. B. Jackman and wife

TO SOUTH INDIA

Returning
Rev. J. M. Baker and wife
Rev. W. B. Boggs and wife
Mrs. J. Heinrichs
Mrs. Frank Kurtz

New Appointees
Rev. S. D. Bawden and wife
Rev. C. Unruh and wife
Rev. J. Wiens and wife
*Miss Annie S. Magilton

TO CHINA

Returning
Rev. W. F. Beaman and wife
Rev. G. A. Huntley, M. D., and wife
Mrs. William Ashmore, Jr.
*Miss Annie L. Crowl

New Appointees
Rev. A. S. Adams and wife
Rev. R. T. Capen
Rev. J. H. Giffin and wife
Rev. J. V. Latimer and wife
*Miss Myra F. Weld

TO JAPAN

Returning
Rev. A. A. Bennett, D. D., and wife
Rev. F. G. Harrington

New Appointees
Rev. W. B. Bullen and wife
Rev. Fred Merrifield
*Miss Edith F. Wilcox

TO AFRICA

Returning
Rev. W. A. Hall and wife

New Appointees
Rev. S. E. Moon and wife

TO THE PHILIPPINE ISLANDS

Returning
Rev. Eric Lund
†Miss L. Bertha Kuhlen (transferred from South India)

New Appointees
Rev. C. L. Maxfield and wife
Rev. H. W. Munger
Rev. R. C. Thomas, M. D.

RETURNED FROM THE FIELD

From Burma
Rev. J. N. Cushing, D. D.
W. C. Griggs, M. D., and wife
Rev. G. T. Leeds, M. D., and wife
Rev. S. R. McCurdy and wife
Rev. E. Tribolet and wife
Rev. S. R. Vinton and wife
Mrs. E. W. Kelly, M. D.
*Miss E. F. McAllister
†Miss Violetta R. Peterson
Mrs. E. O. Stevens
*Miss E. E. Scott
Rev. D. Gilmore and wife

From Assam
Rev. S. A. Perrine and wife
Mrs. G. G. Crozier

From South India
†Miss Dorcas Whitaker
Mrs. W. R. Manley
*Miss Lillian V. Wagner

From Siam
Mrs. H. Adamsen

From China
Rev. C. E. Bousfield and wife (to England)
Rev. H. A. Kemp and wife
Rev. J. T. Proctor and wife
Rev. Jacob Speicher and wife
*Miss L. Minniss
*Miss Stella Relyea

From Japan
||Rev. W. B. Parshley and wife
†Miss Gerda C. Paulson

From Africa
Rev. A. Billington and wife (to England)
Rev. C. H. Harvey and wife (to England)

RESIGNATIONS

Rev. H. P. Cochrane, Burma
Rev. G. E. Finlay, Philippines
Rev. William Powell, South India
Rev. S. R. Warburton, China
*Caroline W. Coats, M. D., South India
*Miss Henrietta Morgan, Assam
*Miss Clara Graham, M. D., South India
*Miss Margaret M. Sutherland, Burma
*Miss Gertrude L. Wherett, Assam

DEATHS

†Miss Johanna Anderson, Burma
Mrs. Frank C. Briggs, Japan
†Mrs. Ellen B. Bustard
*Miss Mary D. Faye, South India
Mrs. L. H. Mosier, Burma
Mrs. Wallace St. John, Burma

MISSIONARIES NOT NOW IN ACTIVE SERVICE

Mrs. Emily Banks
Miss Daisy D. Barlow
Mrs. C. A. Burditt
Rev. W. C. Calder and wife
Miss M. Elizabeth Carr
Miss Ella L. Chapman
Miss Ella R. Church
Mrs. Laura Crawley
Miss Lydia M. Dyer
Mrs. E. A. Fletcher
Miss Naomi Garton, M. D.
Mrs. C. B. Glenesk
Mrs. B. C. Gleichman
Mrs. L. M. Hadley
Rev. H. W. Hale and wife
Mrs. Norman Harris
Mrs. Lyman Jewett
Mrs. L. A. Knowlton
Miss Stella H. Mason
Rev. S. R. McCurdy and wife
Mrs. M. A. Milne
Mrs. A. T. Morgan
Rev. I. E. Munger and wife
Mrs. W. I. Price
Miss FrancesE. Palmer
Mrs. H. H. Rhees
Miss Martha Sheldon
Rev. E. T. Welles and wife
Rev. R. R. Williams, D. D., and wife

MISSIONARIES UNDER APPOINTMENT

†Miss Amy A. Acock
Rev. Alexander L. Bain (reappointed)
†Miss Kittie K. Bendelow
*Miss Emilie Bretthauer, M. D.
†Miss Martha E. Covert
Andrew L. Fraser
George W. Lewis
Charles G. Lewis
†Miss Florence B. List
W. A. Loops, M. D.
Paul C. Metzger
†Miss Augusta Peck
†Miss Inga Petterson
*Miss E. Vincy Preston
Walter Rittenhouse, M. D.
Rev. Charles F. Smalley, M. D.
Charles C. Stillman
A. F. Ufford
A. J. Weeks

MISSIONARIES OF THE WOMAN'S SOCIETIES WHO HAVE MARRIED MISSIONARIES OF THE UNION

†Miss Helen L. Corbin, Ningpo, China, to Rev. J. R. Goddard, D. D., Ningpo, China
†Miss Cora M. Spear, Mandalay, Burma, to Rev. John Packer, D. D., Meiktila, Burma

MEDICAL WORKERS

BURMA

Rev. E. H. East, M. D., Haka
Rev. H. C. Gibbens, M. D., Kengtung
W. C. Griggs, M. D., Bhamo (in U. S.)
Rev. Robert Harper, M. D., Namkham
A. H. Henderson, M. D., Mongnai
Rev. Truman Johnson, M. D., Loikaw (in U. S.)
Rev. M. B. Kirkpatrick, M. D., Namkham (in U. S.)
Rev. G. T. Leeds, M. D., Hsipaw (in U. S.)
Rev. F. P. Sutherland, M. D., Sagaing
Mrs. C. L. Davenport, M. D., Mandalay (in U. S.)
Mrs. E. W. Kelly, M. D., Mandalay (in U. S.)
Mrs. H. Morrow, M. D., Tavoy

ASSAM

Rev. G. G. Crozier, M. D., Tura
Rev. S. W. Rivenburg, M. D., Kohima

SOUTH INDIA

Rev. J. S. Timpany, M. D., Hanamakonda
Mrs. F. H. Levering, M. D., Secunderabad
Mrs. F. W. Stait, M. D., Udayagiri
Miss L. A. Benjamin, M. D., Nellore
Mrs. L. M. Breed, M. D., Nalgonda

SIAM

Rev. H. Adamsen, M. D., Bangkok

CHINA

Briton Corlies, M. D., Yachow
Rev. M. D. Eubank, M. D., Huchow
F. W. Goddard, M. D., Shaohsing
J. S. Grant, M. D., Ningpo
Rev. G. A. Huntley, M. D., Hanyang
C. E. Tompkins, M. D., Suifu
R. E. Worley, M. D., Swatow
Mrs. F. J. Bradshaw, M. D., Kiating
Miss J. M. Bixby, M. D., Kiehyang
Miss Margaret Grant, M. D., Swatow
Mrs. A. K. Scott, M. D., Swatow (in U. S.)

AFRICA

H. W. Kirby, M. D., Lukunga
W. H. Leslie, M. D., Banza Manteke
F. P. Lynch, M. D., Mukimvika (in U. S.)
A. Sims, M. D., D. P. H., Matadi
Miss C. L. Mabie, M. D., Banza Manteke

PHILIPPINE ISLANDS

Rev. P. H. J. Lerrigo, M. D., Capiz (in U. S.)
Rev. R. C. Thomas, M. D., Capiz

INSTITUTIONS FOR HIGHER EDUCATION

The Karen Theological Seminary, Insein, near Rangoon, Burma.—Rev. D. A. W. Smith, D. D., president; Rev. W. F. Thomas and native faculty.

The Burman Theological Seminary, Insein, near Rangoon, Burma.—Rev. F. H. Eveleth, D. D., president, and native faculty.

The Rangoon Baptist College, Burma.—Rev. J. N. Cushing, D. D., principal; Professors L. E. Hicks, Ph. D., vice principal; J. H. Randall; J. F. Smith; J. H. Ingram; Wallace St. John, Ph. D.; A. C. Rice and native faculty.

The Mandalay High School, Mandalay, Burma.—(In care of Rev. E. W. Kelly and Miss Julia E. Parrott.)

The Ramapatam Theological Seminary.—Rev. J. Heinrichs, president; Rev. W. B. Boggs, D. D., and native faculty.

The American Baptist Mission College, Ongole, South India.—Professor Louis E. Martin, M. A., principal; Rev. Henry Huizinga, and native faculty.

The American Baptist Mission High School, Nellore, South India.—Native faculty.

The Theological Seminary, Shaohsing, China.—Rev. Horace Jenkins, D. D., president; Rev. F. J. White.

The Theological Seminary, Swatow, China.—Rev. W. Ashmore, D. D., president; Rev. S. B. Partridge, D. D.; Rev. W. Ashmore, Jr.; Rev. G. H. Waters.

Wayland Academy, Hangchow, China.—Rev. W. S. Sweet, principal; Rev. W. H. Millard.

The Baptist Theological Seminary, Yokohama, Japan.—Rev. J. L. Dearing, D. D., president; Rev. A. A. Bennett, D. D.; Rev. C. K. Harrington; Rev. W. B. Parshley and Rev. F. G. Harrington.

Duncan Baptist Academy, Tokyo, Japan.—Professor E. W. Clement, principal; Professor Henry Topping and Japanese assistants.

Bethel Theological Seminary, Stockholm, Sweden.—Rev. K. O. Broady, D. D., president; Rev. A. Drake.

Theological Seminary of the German Baptists, Hamburg.—Rev. J. G. Fetzer, Rev. Joseph Lehmann.

The Impur Training School,

The Tura Training School,

Assam Valley Preachers' Training School,
The Lower Congo Training School,

The American Baptist Mission Press, Rangoon, Burma.—F. D. Phinney, superintendent; J. L. Snyder, assistant superintendent.

MONEYS USED IN MISSION LANDS

India, including Burma, Assam and the Telugu country.—The rupee is worth about 33 1-3 cents. The rupee coinage is as follows: rupee, half-rupee or eight-anna piece, four-anna piece, two-anna piece, in silver; and the half-anna, quarter-anna or pice, and one twelfth anna or pie in copper.

China.—The Mexican dollar is in use, but varies in value, ordinarily being less than fifty cents. The native cash is one half mill in gold. The common native coin is called the tael, but its value varies in different localities. A new silver dollar is rapidly coming into circulation.

Japan.—The yen has a current valuation of about fifty cents. There are 100 sen in the yen.

Africa.—The currency of the Congo Independent State is in francs and centimes. A franc is about 20 cents. In the interior of Africa the currency is barter goods of various kinds, as cloth, glass beads, brass wire, etc.

MAKING A WILL

SOME persons consider the making of a will a trivial matter, to be indefinitely postponed or neglected altogether. The truth is that a will, properly, thoughtfully, devoutly made, is one of the most potential and majestic deeds of which personality is capable. Through a will one may project his life, his energies and his purpose concerning the kingdom of God along the endless future.

Many who cannot give largely to foreign missions while they live, through a bequest to the American Baptist Missionary Union may extend their influence many years. This important matter is often neglected, however, because one does not know just the form in which a will should be drawn. We give below a correct form, which is both simple and clear. If a will is drawn making a bequest to the Missionary Union, the Treasurer of that society should be notified, that a record of it may be made. Such information is always held in strictest confidence. Address all communications to Mr. Chas. W. Perkins, Treasurer, Box 41, Boston, Mass.

THE WILL

I..... of..... in the State of..... being of sound and disposing mind and memory, make this, my last will and testament, and I hereby revoke all former wills made by me.

I appoint..... executor of my will, and authorize him to make all deeds and transfers of my real estate necessary to carry out its provisions.

I desire my executor to pay all my just debts and funeral expenses, and I give, devise, and bequeath

First, to .....

Second, to .....

Third, to .....
Etc.

I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION.....
.....dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within..... months after my decease.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

All the rest and residue of my estate, of whatever form or character, I give, devise, and bequeath to .....

In witness whereof I have hereunto set my hand this.....day of .....190....

Signed .....
Here sign your name in the presence of three witnesses. None of the witnesses should be interested in the will.

Signed, acknowledged, and declared to be his last will and testament by the testator in our presence, who at his (or her) request, and in the presence of him (or her) and of each other have hereunto subscribed our names as witnesses.

Signed .....

" .....

" .....
Here the witnesses sign, giving their residences.

ANNUITY BONDS

WE present herewith a copy of the bond issued by The American Baptist Missionary Union to those who deposit funds with the Treasurer of the Union, and upon which they draw interest, at an agreed rate, during their lifetime. The bond is "as good as gold," and furnishes one of the safest forms of investment that can be made. As will be seen, the money thus invested passes to the credit of the Union upon the death of the annuitant, either to be used by the Union for its current work, or held forever in trust for uses specified in the bond. *The rate of interest varies with the age of the annuitant.* In the sample bond below, the rate is five per cent. That the meaning of the bond may appear more clearly, the blanks have been filled in with names, dates and phrases in italics. Full particulars will be sent upon application to the Treasurer of the Missionary Union.

The American Baptist Missionary Union

Whereas, ...*John Smith of Boston*...in the County of...*Suffolk*... and State of...*Massachusetts*...has this day made a gift to The American Baptist Missionary Union, a Corporation established by the laws of the Commonwealth of Massachusetts and located at Boston, in said Commonwealth, of the sum of...*One thousand dollars*...to be used, applied and disposed of by said Corporation for its uses and purposes;

And Whereas, said...*John Smith*...may from time to time during... *his*...life, find it necessary for...*his*...personal use and comfort to avail... *himself*...of the promise voluntarily made by said Corporation simultaneously herewith;

Now, Therefore, said American Baptist Missionary Union, in consideration of the premises, hereby promise and agree, to and with said...*John Smith*..., that upon...*his*...personal receipt or order therefor, signed at or immediately before the time of payment thereon, said American Baptist Missionary Union will pay to...*him*...an annuity of...*Fifty dollars*....in two semi-annual payments of...*Twenty-five dollars each*...during the term of...*his*... natural...*life*..., the first payment to be made...*six months after receipt of money*.

Should no such demand be made for a series of years, and afterwards a time come when the said...*John Smith*...shall require the same for...*his*... personal comfort, The American Baptist Missionary Union agrees to pay to... *him*...upon...*his*...written request, a sum which shall be equivalent to the semi-annual payments not theretofore called for.

As this provision is made for the sole benefit of said...*John Smith*... during...*his*...natural...*life*..., it is hereby declared to be the intention of the parties hereto that no obligation whatever is hereby assumed on the part of The American Baptist Missionary Union to the heirs, executors, administrators or assigns of the said...*John Smith*...for any part of said semi-annual payments not called for by...*him*...as above provided during...*his*...lifetime.

In Witness, Whereof, the said The American Baptist Missionary Union has caused the Corporate seal to be hereunto affixed and these presents signed by...*Chas. W. Perkins*..., Treasurer, this...——...day of...——..., ...A. D. ...——

(*Signed*) *The American Baptist Missionary Union,* (*Seal*)
By Chas. W. Perkins, Treasurer.

BOSTON, MASS., ...

At a meeting of the Executive Committee of The American Baptist Missionary Union, held at their room this day, it was

Voted, That the above instrument be approved, and that...*Chas. W. Perkins*...Treasurer, be and he is hereby authorized to sign, seal with the corporate seal and deliver the same as the act of The American Baptist Missionary Union.

A true copy of record. Attest:

.....
Recording Secretary.

REPORT OF THE TREASURER

APPROPRIATIONS

For the year ending March 31, 1905

I. MISSIONS IN BURMA

1. RANGOON

REV. JOHN McGUIRE, field salary	$1,200 00
mission work, school, land	1,541 67
received on the field last year for work	32 00
MRS. M. W. BURHOE, home salary	400 00
MISS A. E. FREDRICKSON, field salary, $500; (balance 1903-1904, $27.60)	527 60
mission work	275 00
additional passage expenses to Burma	61 20
MISS EMILY M. HANNA, home salary to April 1, 1905	392 21
MISS JULIA G. SHINN, field salary	500 00
mission and school work, $770.01; specific gifts for same, $30	800 01
REV. A. E. SEAGRAVE, field salary	1,200 00
special grant, two years	335 00
mission work	654 66
REV. S. R. VINTON, field salary	1,000 00
school work	250 00
MR. H. J. VINTON, field salary	500 00
MRS. JULIA H. VINTON, field salary	500 00
specific gifts for mission work	50 00
MISS HARRIET N. EASTMAN, field salary	500 00
MISS JULIA G. CRAFT, field salary	500 00
MRS. MARY M. ROSE, field salary	500 00
mission work	141 66
MRS. C. H. R. ELWELL, home salary	393 07
special grant	33 00
MISS ELIZABETH LAWRENCE, field salary	500 00
mission work	83 33
received on the field last year for work	3 33
REV. W. F. ARMSTRONG, field salary	1,200 00
mission work and schools, $2,517.33; specific gifts for same, $85.00	2,602 33
REV. J. N. CUSHING, D. D., field salary	1,500 00
mission work and expenses of college	2,499 99
income of Shady Dell Fund for college	450 00
PROF. L. E. HICKS, Ph. D., field salary	1,000 00
special grant	200 00
PROF. J. H. RANDALL, home salary	800 00
PROF. J. F. SMITH, field salary	1,000 00
mission work	50 00
PROF. J. F. INGRAM, field salary	800 00
special grant	100 00
mission work	50 00
PROF. WALLACE ST. JOHN, Ph. D., field salary	800 00
special grant, two years	270 00
mission work	50 00
PROF. A. C. RICE, field salary, $800; (balance 1903-1904, $6.63)	806 63
mission work	50 00
additional passage expenses to Burma	158 35
MR. F. D. PHINNEY, salary in part as mission treasurer	300 00
mission work and fence	571 25

REV. ERNEST GRIGG, field salary, in part	500 00
mission work and rent, $575; Chinese work, $200; specific gifts for same, $60	835 00
PROF. E. B. ROACH, home salary	500 00
special grant	100 00
MISS H. E. PHINNEY, received on the field last year for work	545 53
REV. A. ELHGOTT, charges to United States on effects	2 50
Mission expenses for taxes, repairs on mission property, rents, treasury department expenses, removals, and expenses of reference committee	2,998 97
	$33,614 29
Less saved in appropriations of last year, including exchange, for Burma	1,912 84
	$31,701 45

2. INSEIN

REV. D. A. W. SMITH, D. D., field salary	$1,500 00
mission work and theological seminary, $500; specific gifts for same, $360.02	860 02
received on the field last year for work	1,329 90
REV. F. H. EVELETH, D. D., field salary	1,500 00
mission work, $900; specific gifts for same, $96	996 00
received on the field last year for work	174 88
REV. W. F. THOMAS, field salary	1,200 00
mission work	66 67
REV. E. O. STEVENS, D. D., field salary	1,500 00
mission work	83 34
MISS H. E. PHINNEY, field salary	500 00
rent for two years to October 1, 1905	630 00
mission work	166 67
MISS R. W. RANNEY, field salary	500 00
	$11,097 48
Less saved in appropriations of last year	83 52
	$10,923 96

3. MOULMEIN

REV. S. R. McCURDY, additional passage expenses to United States of self and family	$384 12
home salary	1,000 00
special grant	300 00
received on the field last year for work	72 06
MISS AGNES WHITEHEAD, field salary	500 00
school work	500 00
received on the field last year for work	28 66
REV. W. BUSHELL, mission work, $363.33; specific gift for same, $170	533 33
received on the field last year for work	336 15
special grant for family during his passage	100 00
passage to United States estimated	300 00
home salary to April 1, 1905	711 07
special grant	355 53
MISS E. J. TAYLOR, field salary	500 00
school work	333 33
received on the field last year for work	174 02
MRS. IDA B. ELLIOTT, passage to Burma estimated	350 00
salary estimated ten months	416 67
mission work	50 00
REV. A. C. DARROW, field salary	800 00
special grants	350 00
mission and school work, $1,423.33; specific gifts for same, $414.76	1,838 09
MISS STELLA S. HARTFORD, field salary, $500; (balance 1903-1904, $26.22)	526 22
mission work	50 00
MISS K. W. ARMSTRONG, field salary	500 00
TELUGU AND TAMIL WORK, care Rev. W. F. Armstrong	807 00
received on the field last year for work	66 66
NEW HOUSE AND SCHOOL BUILDING	3,333 33
REV. F. D. CRAWLEY, field salary in part estimated	700 00
mission work	100 00
MISS SARAH R. SLATER, home salary	248 77

REV. W. E. WIATT, outfit, $300; passage, estimated $600	900 00
field salary, estimated	720 00
mission work	60 00
MISS L. B. HUGHES, home salary	393 30
MISS E. F. McALLISTER, passage to United States	418 38
home salary to April 1, 1905	231 10
MISS MARY S. SMILEY, field salary	500 00
school and mission work	650 00
MISS MARTHA SHELDON, home salary	300 00
MRS. LAURA CRAWLEY, home salary	300 00
MISS M. E. CARR, charges to United States on effects	5 76
	$20,743 55
Less saved in appropriations of last year	1,618 10
	$19,125 45

4. TAVOY

MRS. H. W. HANCOCK, field salary	$500 00
mission work, $671.44; specific gift for same, $5	676 44
received on the field last year for work	48 33
REV. H. W. HALF, home salary	800 00
REV. H. MORROW, field salary	1,200 00
mission and school work	1,566 67
MISS M. M. LARSH, home salary	300 00
	$5,091 44

5. BASSEIN

REV. E. TRIBOLET, field salary four months	$400 00
mission and school work	1,581 34
home salary, February 26-April 1, 1905	73 34
passage to United States estimated	700 00
received on the field last year for work	64 69
PROF. E. B. ROACH, passage to Burma estimated	700 00
field salary estimated	900 00
grant for children during passage	50 00
REV. L. W. CRONKHITE, D. D., home salary	800 00
special grant	400 00
his mission work, $216.67; specific gifts for same, $558.49	775 16
MISS I. WATSON, additional passage expenses to Burma	118 24
MISS L. E. TSCHIRCH, field salary, $500; (balance 1903-1904, $27.80)	527 80
school and mission work	878 66
received on the field last year for work	302 67
additional passage expenses to Burma	16 90
MISS A. O. RAGON, field salary	500 00
mission work	50 00
REV. C. A. NICHOLS, D. D., field salary	1,200 00
mission work	283 34
income of funds for S. K. N. & I. Institute	921 94
MISS E. E. SCOTT, field salary	500 00
mission work	45 00
MISS C. B. TINGLEY, passage to Burma estimated	350 00
salary estimated ten months	416 67
mission work	50 00
	$12,605 75

6. HENZADA

REV. D. GILMORE, field salary	$1,200 00
special grant	100 00
mission work and repairs	391 66
MISS V. R. PETERSON, home salary to April 1, 1905	250 00
passage to United States	307 04
MRS. J. C. MORGAN, field salary	500 00
mission work	50 00
REV. J. E. CUMMINGS, home salary to April 1, 1905	711 10
special grant to April 1, 1905	400 00
MRS. J. E. CASE, field salary, $500; (balance 1903-1904, $9.68)	509 68
mission and school work	938 33
additional passage expenses to Burma	8 84
MISS JULIA H. STICKNEY, field salary	500 00

MISS ANNA M. GOOCH, outfit, $150; passage estimated, $300	450 00
salary estimated ten months	416 66
mission work	50 00
MRS. R. E. PRICE, home salary	300 00
	$7,083 31
Less saved in appropriations of last year	283 79
	$6,799 52

7. TOUNGOO

REV. W. A. SHARP, field salary (Pyinmana)	$1,000 00
special grant	100 00
mission work and schools at Toungoo, Pyinmana and Yemethen	1,266 67
buildings and repairs at Pyinmana	666 67
removal to Pyinmana	42 76
received on the field last year for work	172 73
REV. E. B. CROSS, D. D., field salary	1,200 00
mission work	633 33
received on the field last year for work	63 54
REV. A. V. B. CRUMB, field salary	1,200 00
mission and school work, $400.01; specific gifts for same, $107.50	507 51
received on the field last year for work	83 61
MISS E. R. SIMONS, field salary	500 00
school and mission work	625 00
received on the field last year for work	16 48
REV. A. BUNKER, D. D., home salary	800 00
special grant	400 00
REV. C. H. HEPTONSTALL, field salary	1,000 00
mission and school work, $2,200; specific gifts for same, $82.50; deficit, $333.33	2,615 83
received on the field last year for work	493 89
REV. H. P. COCHRANE, charges to United States on effects	27 45
MISS E. H. PAYNE, additional passage expenses to Burma	8 97
	$13,424 44
Less saved in appropriations of last year	383 67
	$13,040 77

8. SHWEGYIN

REV. E. N. HARRIS, field salary	$1,000 00
mission work	900 00
passage to Burma of Norman Harris estimated	150 00
MISS STELLA T. RAGON, passage to United States	357 34
home salary to April 1, 1905	300 00
MISS H. E. HAWKES (at Papun), field salary	500 00
mission work and buildings at Papun	666 67
removal to Papun	22 92
MISS I. WATSON (at Papun), field salary	500 00
special gift for special work	25 00
MRS. J. E. HARRIS, home salary	300 00
	$4,721 93
Less saved on appropriations of last year	589 30
	$4,132 63

9. PROME

REV. L. H. MOSIER, home salary to April 1, 1905	$773 36
received on the field last year for work	50 00
additional passage expenses to United States	18 35
MISS E. H. PAYNE, field salary	500 00
field salary to October 1, 1904	294 44
special grant	50 00
mission work, school and repairs	923 34
removal to Prome	39 85
	$2,649 34

10. THONZE

REV. W. H. S. HASCALL, field salary	$1,200	00
special grant	200	00
mission and school work, $1,215; specific gift for same, $60	1,275	00
received on the field last year for work	29	89
MISS K. F. EVANS, home salary	393	34
additional passage expenses to United States	51	92
	$3,150	15
Less saved in appropriations of last year	147	21
	$3,002	94

11. ZIGON

MISS E. C. STARK, field salary	$500	00
special grant	100	00
school, mission work and repairs	700	01
received on the field last year for work	51	67
	$1,351	68
Less saved in appropriations of last year	33	34
	$1,318	34

12. BHAMO

REV. W. H. ROBERTS, field salary	$1,200	00
school and mission work	950	00
received on the field last year for work	12	70
REV. OLA HANSON, field salary	1,200	00
mission work, $533.33; specific gift for same, $258..	791	33
received on the field last year for work	53	77
MISS M. M. SUTHERLAND, passage expenses to United States	291	66
home salary to April 1, 1905	256	64
MISS LILLIAN EASTMAN, field salary	500	00
W. C. GRIGGS, M. D., field salary	108	35
mission work, $566.67; specific gifts for same, $50..	616	67
passage to United States estimated	800	00
home salary to April 1, 1905	217	76
received on the field last year for work	94	09
	$7,092	97
Less saved in appropriations of last year	318	14
	$6,774	83

13. MAUBIN

REV. B. P. CROSS, field salary	$1,200	00
mission work	279	34
received on the field last year for work	4	55
MISS C. E. PUTNAM, field salary	500	00
school and mission work	149	99
MISS M. B. POUND, field salary, $500; (balance 1903-1904, $26.41)	526	41
mission work	50	00
	$2,710	29
Less saved on appropriations of last year	33	17
	$2,677	12

THATONE

MISS F. E. AYRES, field salary	$500	00
mission work	213	33
removal to Thatone	18	00
	$731	33

14. MANDALAY

REV. E. W. KELLY, field salary	$1,200	00
mission and school work, $1,604.71; specific gifts for same, $100	1,704	71
school building	5,000	00
passage to United States, Mrs. Kelly	339	04

REV. H. B. BENNINGHOFF, home salary to April 1, 1905..	777 78
additional passage expenses to United States	40 32
MISS JULIA E. PARROTT, field salary, $500; (balance 1903-1904, $26.22)	526 22
mission work	818 32
received on the field last year for work	57 30
additional passage expenses to Burma	35 14
REV. C. L. DAVENPORT, home salary	800 00
special grant	316 66
mission work	350 00
MISS A. M. LEMON, field salary	500 00
special grant	50 00
MISS S. R. SLATER, passage to Burma estimated	350 00
field salary estimated	291 67
	$13,157 16
Less saved in appropriations of last year	330 37
	$12,826 79

15. THAYETMYO

REV. GEORGE R. DYE, home salary	$800 00
special grant	200 00
received on the field last year for work	178 58
additional passage expenses to United States	140 20
REV. H. W. B. JOORMAN, field salary	974 47
mission work, repairs and school	1,512 32
removal expenses to Thayetmyo	73 23
	$3,878 80

16. MYINGYAN

REV. J. E. CASE, home salary	$800 00
REV. H. E. DUDLEY, field salary	800 00
mission work, building and schools	916 67
	$2,516 67
Less saved on appropriations of last year	377 91
	$2,138 76

17. PEGU

MISS Z. A. BUNN, field salary	$500 00
special grant	50 00
mission and school work	614 67
received on the field last year for work	39 58
	$1,204 25

18. SAGAING

REV. F. P. SUTHERLAND, M. D., field salary	$1,200 00
mission work, school building and furniture	1,442 12
	$2,642 12

19. SANDOWAY

MISS MELISSA CARR, field salary	$500 00
mission work, school and repairs, $1,833.33; specific gift for same, $5	1,838 33
chapel and schoolhouse	666 67
MISS HELEN BISSELL, field salary	500 00
mission work	25 00
REV. J. C. RICHARDSON, outfits, $300; passages estimated $600	900 00
field salary estimated	720 00
mission work	60 00
	$5,210 00

20. THARRAWADDY

REV. HARRY I. MARSHALL, field salary, $800; additional 1903-1904, $11.11	$811 11
mission work and repairs, $416.67; special gift for same, $10	426 67
received on the field last year for work	1,336 96

MISS S. J. HIGBY, field salary	500 00
school and mission work	1,000 00
MISS BERTHA E. DAVIS, field salary	500 00
mission work	50 00
	$4,624 74
Less saved in appropriations of last year	57 29
	$4.567 45

21. MEIKTILA

REV. JOHN PACKER, D. D., field salary	$1,500 00
mission work and buildings	378 33
received on the field last year for work	33 33
	$1,911 66

22. HSIPAW

REV. GEO. T. LEEDS, M. D., field salary to February 3, 1905	$338 88
passages to United States estimated	700 00
received on the field last year for work	144 62
REV. W. W. COCHRANE, field salary	1,200 00
mission work and schools	1,586 67
	$3,970 17
Less saved in appropriations of last year	316 66
	$3,653 51

23. MONGNAI

A. H. HENDERSON, M. D., field salary	$1,000 00
mission work, $1,009.99; specific gifts for same, $86.25	1,186 24
received on the field last year for work	26 66
MRS. H. W. MIX, field salary	500 00
mission, school work and repairs, $809.99; specific gifts for same, $55	864 99
received on the field last year for work	98 51
additional passage expenses to Burma	65 33
	$3,741 73
Less saved in appropriations of last year	28 36
	$3,713 37

24. NAMKHAM

REV. M. B. KIRKPATRICK, M. D., home salary	$800 00
special gifts for mission work	390 00
MISSION WORK AT NAMKHAM, care Rev. W. H. Roberts	233 33
REV. ROBERT HARPER, M. D., field salary	800 00
mission and school work	1,610 00
received on the field last year for work	352 66
Expenses of special committee	239 64
	$4,425 63

25. MYITKYINA

REV. GEO. J. GEIS, field salary	$1,200 00
mission and school work	416 66
received on the field last year for work	165 33
	$1,781 99

26. HAKA

REV. A. E. CARSON, home salary	$800 00
his mission work	510 00
additional passage expenses to United States	77 96
REV. E. H. EAST, M. D., field salary, $800; additional 1903-1904, $44.44	844 44
special grant	100 00
mission and school work	601 67
hospital building	2,339 25
additional passage expenses to Burma	214 46

REV. H. H. TILBE, Ph. D., home salary to April 1, 1905	719 05
special grant	300 00
additional passage expenses to United States	99 74
	$6,606 57
Less saved in appropriations of last year	140 04
	$6,466 63

27. LOIKAW

REV. TRUMAN JOHNSON, M. D., home salary to April 1, 1905	$784 45
special grant for family	75 00
additional passage expenses to United States	127 28
MISS J. ANDERSON, field salary two months	83 33
deficit on mission work	85 66
received on the field last year for work	13 06
REV. S. E. SAMUELSON, field salary, $800; (balance 1903-1904, $11.10)	811 10
mission work, $1,616.67; specific gifts for same, $32.05	1,648 72
additional passage expenses to Burma	140 39
MISS THORA THOMPSON, home salary to September 20, 1904	141 67
passage expenses to Burma estimated	300 00
field salary estimated	416 66
mission and school work	366 68
	$4,994 00

28. KENGTUNG

REV. W. M. YOUNG, field salary	$1,000 00
special grant	200 00
mission work	1,266 67
received on the field last year for work	216 47
REV. HOWARD C. GIBBENS, M. D., field salary, $600; (balance 1903-1904, $33.33)	633 33
mission and medical work, $375; deficit, $77.13	452 13
received on the field last year for work	16 66
	$3,785 26

29. PYINMANA

Total appropriations for Burma	$183,775 09

II. MISSIONS IN ASSAM

30. SIBSAGOR

REV. A. K. GURNEY, home salary	$537 76
passages estimated	600 00
field salary estimated	800 00
mission work	100 00
REV. C. E. PETRICK, field salary	1,200 00
mission work, printing hymn books, school and school building, $844.67; Dibrugarh field, $333.33	1,778 00
	$4,415 76

31. NOWGONG

REV. P. H. MOORE, field salary	$1,500 00
mission work and repairs	683 34
mission treasury expenses	535 84
MISS A. E. LONG, field salary	500 00
school and mission work	483 32
received on the field last year for work	23 19
MISS ELLA G. MILLER, field salary	500 00
mission work	150 00
	$4,375 69

32. GAUHATI

REV. C. E. BURDETTE, home salary to April 1, 1905	$782 21

REV. S. A. D. BOGGS, home salary to September 20, 1904	377	78
special grant	90	00
passages to Assam estimated	900	00
field salary estimated ten and one half months	1,050	00
mission work	385	33
REV. A. J. TUTTLE, field salary	972	23
mission work, $636.66; deficit, $25.42	662	08
REV. L. W. B. JACKMAN, outfit, $300; passage estimated $600	900	00
field salary estimated	730	00
mission work	50	00
MISS ISABELLA WILSON, home salary	188	86
passage estimated	350	00
field salary estimated	416	67
mission work	96	67
	$7,951	83

33. GOALPARA

REV. A. E. STEPHEN, field salary	$1,000	00
mission work	433	33
received on the field last year for work	20	33
	$1,453	66

34. TURA

REV. M. C. MASON, field salary estimated	$600	00
mission and school work, $933.33; specific gifts for same, $25	958	33
passage to United States of Mr. Mason estimated	350	00
passage to United States of Mrs. Mason and children	581	89
REV. E. G. PHILLIPS, field salary	1,200	00
mission and school work, $900; specific gift for same, $6.35	906	35
REV. WM. DRING, field salary	1,200	00
mission work $100; specific gifts for same, $49.50	149	50
additional passage expenses to Assam	8	61
REV. G. G. CROZIER, M. D., field salary	1,000	00
mission work	133	33
passage to United States of Mrs. Crozier and child estimated	525	00
REV. WALTER C. MASON, field salary, $800; (balance 1903-1904, $41.66)	841	66
mission work, $66.67; specific gift for same, $29.50	96	17
MISS ELLA C. BOND, field salary	500	00
mission work	300	00
	$9,350	84

35. IMPUR

REV. E. W. CLARK, D. D., field salary	$1,500	00
mission work, $166.67; specific gift for same, $5	171	67
REV. S. A. PERRINE, field salary	458	33
mission work	1,525	00
passage to United States estimated	700	00
REV. W. F. DOWD, field salary	1,000	00
training school	666	67
received on the field last year for work	6	91
	$6,028	58

36. KOHIMA

REV. S. W. RIVENBURG, M. D., field salary	$1,200	00
mission work	500	00
	$1,700	00

37. NORTH LAKHIMPUR

REV. JOHN FIRTH in the United States		
REV. JOSEPH PAUL, mission work, $680.34; deficit, $50	$730	34
removal to North Lakhimpur	56	12
REV. H. B. DICKSON, field salary	969	39
special grant	250	00
removal from North Lakhimpur to Dhubri	171	16
	$2,177	01

38. UKHRUL

REV. WM. PETTIGREW, additional field salary to October 9, 1903	$30	00
home salary to April 1, 1905	800	00
special grant, $300; medical grant, $219.37	519	37
special grant, 1903-1904, $100; 1904-1905, $100	200	00
his mission work	172	67
additional passage expenses to United States	7	47
	$1,729	51

39. TIKA

REV. P. E. MOORE, field salary	$1,200	00
mission work	66	67
REV. J. M. CARVELL, field salary	1,000	00
mission work	158	00
	$2,424	67

40. GOLAGHAT

REV. O. L. SWANSON, field salary, $1,000; bal. account, 1903-1904, $222.21	$1,222	21
mission work, $483.33; specific gift for same, $212	695	33
received on the field last year for work	75	00
additional passage expenses to Assam	97	43
	$2,089	97

41. DIBRUGARH

REV. J. PAUL, field salary	$1,000	00
special grant	150	00
	$1,150	00
REV. A. J. PARKER, special grant	$50	00

42. JORHAT

	$44,897	52
Less saved in appropriations of last year, including exchange	503	71
Total appropriations for Assam		$44,393 81

III. MISSIONS IN SOUTH INDIA

43. NELLORE

REV. D. DOWNIE, D. D., field salary	$1,500	00
purchase of property	1,100	00
Annie Downie Memorial	500	00
mission work, $1,416.66; house for converts, $100		
specific gifts for new work, $158	1,674	66
salary of Mr. Stone	800	00
treasury expenses, removal expenses and committee expenses	1,515	66
MISS KATHERINE DARMSTADT, field salary	500	00
school and mission work, $1,141.34; specific gift for same, $15	1,156	34
MISS F. M. TENCATE, field salary	500	00
mission work	500	00
MISS KATHERINE GEROW, field salary	500	00
mission work	250	00
MISS M. A. ROBERTSON, field salary	500	00
mission work	50	00
MISS L. A. BENJAMIN, M. D., field salary	500	00
mission work and hospital expenses	614	00
	$12,160	66

44. ONGOLE

REV. J. E. CLOUGH, D. D., field salary	$1,500	00
mission and school work, $1,703.34; specific gifts for same, $292.80	1,996	14
received on the field last year for work	6,231	68

MISS SARAH KELLY, field salary	500 00
mission and school work	1,933 66
MISS A. E. DESSA, field salary	500 00
mission and school work, $1,686.67; specific gifts for same, $10	1,696 67
PROF. L. E. MARTIN, field salary	1,200 00
mission work	2,733 34
received on the field last year for work	50 00
REV. J. M. BAKER, home salary	386 68
passage of family to India	900 00
field salary estimated	900 00
REV. HENRY HUIZINGA, field salary	1,000 00
mission and industrial work, $260; specific gifts for same, $321.80	581 80
REV. S. D. BAWDEN, outfit, $300; special grant, $200; passage of family estimated, $808.40	1,308 40
field salary estimated	730 00
special grant	200 00
mission work	50 00
	$24,398 37

45. RAMAPATAM

REV. W. B. BOGGS, D. D., home salary	$410 00
special grant, $200; special grant for family, $75	275 00
passage for self and wife	600 00
field salary estimated	1,100 00
special grant for children	200 00
mission work	233 33
REV. J. HEINRICHS, field salary	1,200 00
mission work, $1,452.66; specific gifts for same, $106	1,558 66
received on the field last year for work	919 56
passage of Mrs. Heinrichs, India to United States and return, estimated	900 00
REV. W. L. FERGUSON, D. D., field salary	1,000 00
special grant	200 00
mission work	896 67
additional passage expenses to India	54 06
MISS C. W. COATS, M. D., passage to United States	303 66
home salary to April 1, 1905	366 67
REV. JOHN McLAURIN, D. D., field salary	1,200 00
special grant	66 67
mission work	666 67
	$12,150 95

46. ALLUR

REV. W. S. DAVIS, field salary	$1,200 00
mission work, $774.33; special gifts for same, $35	809 33
received on the field last year for work	195 33
	$2,204 66

47. SECUNDERABAD

REV. F. H. LEVERING, field salary	$1,200 00
mission work, $933.33; specific gifts for same, $72	1,005 33
received on the field last year for work	193 87
REV. W. E. HOPKINS, home salary	800 00
special grant	200 00
MISS MARY D. FAYE, field salary	125 00
mission and school work, $225.01; specific gift for same, $22	247 01
received on the field last year for work	19 89
MISS KATE M. FRENCH, field salary	500 00
school and mission work	976 67
received on the field last year for work	150 20
	$5,417 97

48. KURNOOL

REV. W. A. STANTON, field salary	$1,116 66
mission and school work, $1,666.66; specific gift for same, $220	1,886 66
additional passage expenses to India, Mrs. Stanton and children	40 52
	$3,043 84

49. MADRAS

REV. A. H. CURTIS, home salary	$800	00
special grant	200	00
MISS M. M. DAY, field salary	500	00
mision work and rent, $453.33; specific gifts for same, $60	513	33
MISS A. M. LINKER, field salary	500	00
school and mission work	1,156	67
MISS MARY K. KURTZ, field salary	500	00
mission work	66	67
REV. W. R. MANLEY, field salary	1,200	00
special grant	200	00
special grant	112	41
mission work, school, repairs and deficit, $1,833.33; specific gifts for same, $15	1,848	33
	$7,597	41

50. HANAMAKONDA

REV. J. S. TIMPANY, field salary	$1,200	00
mission and school work	1,460	01
received on the field last year for work	94	37
REV. FRANK KURTZ, field salary	1,000	00
mission work, rent and school	533	34
received on the field last year for work	7	63
passage to India, Mrs. Kurtz, estimated	450	00
MISS LILLIAN V. WAGNER, field salary	500	00
mission work and rent	325	00
MISS H. M. SIPPERLY, field salary	500	00
mission work and rent, $350; specific gift for same, $27	377	00
received on the field last year for work	25	49
	$6,472	84

51. CUMBUM

REV. JOHN NEWCOMB, field salary	$1,200	00
mission work, school and tent	1,666	66
balance of passage expenses to India	32	73
	$2,899	39

52. VINUKONDA

REV. A. LOUGHRIDGE, D. D., field salary	$1,200	00
mission work and school	724	99
passage to India estimated	200	00
MISS DORCAS WHITAKER, home salary to April, 1905	157	50
passage to United States	353	24
mission work	137	99
	$2,773	72

53. NARSARAVAPETTA

REV. E. E. SILLIMAN, field salary	$1,000	00
mission and school work, $810.01; specific gift for same, $20	830	01
REV. WM. POWELL, home salary, $400; special grant, $50	450	00
	$2,280	01

54. BAPATLA

REV. G. N. THOMSSEN, field salary	$1,200	00
mission work and school	1,233	33
received on the field last year for work	223	39
	$2,656	72

55. UDAYAGIRI

REV. F. W. STAIT, field salary	$1,000	00
mission, school and medical work, $1,790.65; specific gifts for same, $175.38	1,966	03
	$2,966	03

56. PALMUR

REV. E. CHUTE, field salary	$1,200	00
mission school and medical work	2,355	00
received on the field last year for work	158	06
	$3,713	06

57. NALGONDA

REV. A. FRIESEN, home salary	$800	00
passage to Russia estimated	433	33
REV. H. UNRUH, field salary	1,000	00
school work	900	00
received on the field last year for work	1,800	00
MRS. L. M. BREED, M. D., field salary	500	00
medical and mission work, $991.67; specific gifts for same, $43	1,034	67
house, $2,000; well and wall, $500	2,500	00
MISS A S. MAGILTON, passage to India, estimated	350	00
field salary estimated	416	67
mission work	50	00
	$9,784	67

58. KANIGIRI

REV. G. H. BROCK, field salary	$1,200	00
special grant	100	00
mission and school work	1,616	66
	$2,916	66

59. KAVALI

REV. E. BULLARD, field salary	$1,200	00
mission and school work, $635; specific gift for same, $30	665	00
MISS SARAH R. BUSTARD, field salary	500	00
mission work, $550; house, $2,000	2,550	00
	$4,915	00

60. KANDUKUR

REV. WHEELER BOGGESS, field salary	$1,200	00
mission work, $141.66; specific gifts for same, $39	180	66
	$1,380	66

61. ATMAKUR

REV. W. C. OWEN, field salary	$1,200	00
mission work and repairs, $466.67, specific gifts for same, $47	513	67
received on the field last year for work	10	89
MISS L. H. BOOKER, field salary	500	00
mission work and repairs	495	00
	$2,719	56

62. PODILI

REV. W. T. ELMORE, field salary	$1,000	00
mission work, $1,389; specific gift for same, $38	1,427	00
	$2,427	00

63. SATTANAPALLI

MR. W. E. BOGGS, field salary	$1,200	00
mission work, $325; specific gifts for same, $49.77	374	77
passage to United States of daughter estimated	300	00
MISS L. E. BISHOP, field salary	500	00
mission work	190	33
received on the field last year for work	58	12
	$2,623	22

64. MARKAPUR

REV. C. R. MARSH, field salary	$1,200	00
mission and school work	1,000	00
received on the field last year	56	17
	$2,256	17

65. GURZALLA

REV. J. DUSSMAN, field salary	$1,200 00	
mission and school work, $498.33; specific gift for same, $65.07	563 40	
		$1,763 40

66. SURIAPETTA

REV. A. J. HUBERT, field salary	$1,000 00	
mission work	166 67	
received on the field last year for work	1,355 00	
		$2,521 67

67. JANGAON

68. DONAKONDA (DARSI)

REV. J. A. CURTIS, field salary	$1,000 00	
mission work	1,199 33	
		$2,199 33

69. GUDVAL

REV. G. J. HUIZINGA, field salary	$1,000 00	
mission work, rent and removal, $636.12; specific gift for same, $10	646 12	
		$1,646 12

70. NANDYAL

REV. S. W. STENGER, field salary	$800 00	
mission work, rent and tent, $806.67; specific gift for same, $25	831 67	
		$1,631 67

71. MADIRA

MRS. C. A. BURDITT, home salary	$400 00	
MRS. LYDIA CAMPBELL, home salary	200 00	
MRS. L. M. HADLEY, home salary	400 00	
MRS. L. JEWETT, home salary	400 00	
MRS. A. T. MORGAN, home salary	400 00	
	$1,800 00	
	$131,320 76	
Less saved in appropriations of last year including exchange	2,761 21	
Total appropriations for South India		$128,559 55

IV. MISSION IN SIAM

72. BANGKOK

REV. H. ADAMSEN, M. D., field salary	$800 00	
mission work	170 00	
Total appropriations for Siam		$970 00

V. MISSIONS IN CHINA

SOUTH CHINA

73. SWATOW

REV. WILLIAM ASHMORE, D. D., home salary	$1,500 00	
home salary due on 1903-1904	125 00	
charges to United States on effects	24 15	
REV. S. B. PARTRIDGE, D. D., field salary, $1,200; (balance 1903-1904, $8.33)	1,208 33	
rent, mission work and kindergarten, $1,250; specific gifts for same, $5	1,255 00	

REV. WILLIAM ASHMORE, JR., field salary	1,200 00
mission and school work	975 00
passage to Swatow of Mrs. Ashmore estimated	300 00
mission treasury expenses	17 22
received on the field last year for work	72 42
REV. J. M. FOSTER, D. D., home salary	800 00
REV. A. F. GROESBECK, field salary	1,000 00
mission work	248 50
house	3,500 00
REV. G. H. WATERS, field salary	1,000 00
mission work, $500; specific gifts for same, $27.65	527 65
R. WORLEY, M. D., field salary	800 00
mission and medical work, $337.50; repairs to house-boat, $125	462 50
received on the field last year for work	86 87
REV. R. T. CAPEN, outfit, $150; passage estimated, $300	450 00
field salary estimated	620 00
mission work	50 00
MRS. ANNA K. SCOTT, M. D., passage to United States	288 18
received on the field last year for work	11 88
MISS M. SOLLMAN, field salary	500 00
mission work	250 00
received on the field last year for work	8 93
MISS HELEN M. HYDE, field salary to November 23, 1904	73 60
mission work	250 00
received on the field last year for work	25 20
MISS MARGARET GRANT, M. D., field salary	500 00
mission and medical work	300 00
MISS M. F. WELD, passage estimated	350 00
field salary estimated ten months	416 67
school and mission work	350 00
house	500 00
	$20,047 10

74. KIAYING

REV. GEO. E. WHITMAN, field salary, $1,200; (balance 1903-1904, $13.34)	$1,213 34
mission work	325 00
chapel	200 00
REV. S. R. WARBURTON, passages to United States	524 82
REV. J. H. GIFFIN, outfits, $300; passages estimated, $600	900 00
field salary estimated	720 00
mission work, $50; specific gift for same, $10	60 00
	$3,943 16

75. UNGKUNG

REV. J. W. CARLIN, D. D., field salary	$1,200 00
mission and school work, $1,145; specific gifts for same, $208	1,353 00
received on the field last year for work	49 25
	$2,602 25

76. CHOWCHOWFU

REV. H. A. KEMP, passage to United States	$872 73
home salary to April 1, 1905	626 64
his mission work	85 50
	$1,584 87

77. KIEHYANG

REV. JACOB SPEICHER, field salary six months	$500 00
mission work and land	1,017 00
received on the field last year for work	194 79
passages to United States estimated	600 00
MISS JOSEPHINE M. BIXBY, M. D., field salary	500 00
medical and mission work, $900; specific gifts for same, $45.32	945 32
hospital	5,000 00
	$8,757 11

78. CHOWYANG

	$36,934 49
Less saved in appropriations of last year including exchange	2,984 89
Total appropriations for southern field	**$33,949 60**

EAST CHINA

79. NINGPO

REV. J. R. GODDARD, D. D., field salary	$1,300 00
mission work, $1,123.50; wall, $375; specific gifts for same, $100	1,598 50
received on the field last year for mission work	161 97
remodeling girls' schoolhouse	500 00
J. S. GRANT, M. D., field salary	1,200 00
mission work	380 00
REV. F. J. WHITE, field salary	1,000 00
mission work, rent and repairs	910 00
received on the field last year for work	30 10
REV. E. E. JONES, field salary	800 00
mission work	60 00
MISS HELEN L. CORBIN, salary	208 32
school and mission work	405 00
received on the field last year for work	9 92
MISS ANNA K. GODDARD, field salary	500 00
mission work	91 00
balance of passage expenses to China	58 78
MISS HELEN L. ELGIE, field salary	500 00
school and mission work	160 00
received on the field last year for mission work	5 18
additional passage expenses to China	35 00
	$9,913 77

80. SHAOHSING

REV. H. JENKINS, D. D., field salary	$1,500 00
mission work and theological seminary	752 00
REV. C. E. BOUSFIELD, field salary four months	333 35
mission work	500 00
passage to United States estimated	700 00
F. W. GODDARD, M. D., field salary	600 00
medical mission work	275 00
additional passage expenses to China	44 26
MISS HELEN M. AUSTIN, field salary	500 00
mission work	81 00
MISS CHARLOTTE M. HUNTOON, field salary	500 00
special grant	50 00
mission work	111 00
LAND FOR SCHOOLHOUSE	500 00
	$6,446 61

81. KINHWA

REV. T. D. HOLMES, field salary	$1,000 00
mission work, $340; specific gift for same, $10	350 00
additional passage expenses to China, Mrs. Holmes and children	110 00
REV. C. S. KEEN, field salary	600 00
mission work, $62.50; specific gifts for same, $32	94 50
additional passage expenses to China	15 48
MISS CLARA E. RIGHTER, field salary	500 00
mission work	163 50
received on the field last year for work	30 00
MISS L. MINNISS, field salary	187 50
school and mission work	52 50
passage to United States estimated	300 00
home salary to April 1, 1905	26 25
MISS STELLA RELYEA, field salary	187 50
school, mission work and school building	1,577 50
passage expenses to United States estimated	300 00
home salary to April 1, 1905	26 65
	$5,521 78

82. HANGCHOW

REV. W. S. SWEET, field salary	$1,200 00
mission and school work	592 50
received on the field last year for work	123 25
REV. W. H. MILLARD, field salary	800 00
mission work and rent	210 00
additional passage expenses to China	32 79
	$2,958 54

83. HUCHOW

REV. J. T. PROCTOR, passages to United States estimated ..	$900 00
home salary to April 1, 1905	300 00
his mission work	545 00
REV. M. D. EUBANK, M. D., field salary, ...	1,000 00
mission and medical work, $669; specific gift for same, $48.25	717 25
REV. J. V. LATIMER, outfits, $300; passages estimated, $600	900 00
field salary estimated	730 00
mission work	50 00
	$5,142 25
Total appropriations for eastern field	$29,982 95

WEST CHINA

84. SUIFU

REV. R. WELLWOOD, field salary	$1,200 00
special grant	200 00
mission work	535 00
preaching hall	96 00
REV. C. A. SALQUIST, field salary	1,000 00
mission and school work, $575; specific gifts for same, $14	589 00
additional passage expenses to China	66 67
REV. C. E. TOMPKINS, M. D., field salary	800 00
repairs, deficit and medical work, $579.62; specific gifts for same, $50	629 62
additional passage expenses to China	77 33
REV. HERBERT F. RUDD, field salary	600 00
mission work	75 00
additional passage expenses to China	45 22
MISS F. PEARL PAGE, field salary, $500; additional 1903-1904, $83.38	583 38
school and mission work	130 00
additional passage expenses to China	46 27
MISS ANNA B. COLE, field salary	500 00
mission work	50 00
additional passage expenses to China	55 90
LAND AND BUILDINGS AT SUIFU	1,000 00
	$8,279 39

85. KIATING

REV. W. F. BEAMAN, home salary	$371 08
special grant	175 00
passage to United States	861 02
safe for treasury department	105 00
mission work	50 00
field salary estimated	566 67
passages to China estimated	1,000 00
REV. F. J. BRADSHAW, field salary	1,000 00
mission work	407 87
received on the field last year for work	5 00
additional passage expenses to China	162 83
REV. W. A. McKINNEY, field salary, $800; additional 1903-1904, $66.66	866 66
mission work	75 00
additional passage expenses to China	238 39
	$5,884 52

86. YACHOW

MR. H. J. OPENSHAW, field salary	$1,000 00
mission work	250 00
additional passage expenses to China	52 18
BRITON CORLIES, M. D., field salary	800 00
mission and medical work, $685.50; specific gift for same, $20	705 50
received on the field last year for work	253 57
LAND AND BUILDINGS	385 00
REV. JOSEPH TAYLOR, field salary	700 00
special grant	60 00
mission work	75 00
additional passage expenses to field	106 07

MRS. E. I. UPCRAFT, field salary	500 00	
passage expenses to China	92 65	
	$4,979 97	
Total appropriations for western field		$19,143 88

CENTRAL CHINA

87. HANYANG

REV. J. S. ADAMS, field salary	$1,200 00	
special grant for children	300 00	
mission work, $1,025; specific gift for same, $54.13	1,079 13	
received on the field last year for work	501 82	
REV. G. A. HUNTLEY, M. D., balance passage expenses to England	132 91	
home salary	600 00	
special grant	166 44	
mission and medical work, $150; specific gift for same, $513.51	663 51	
passages to China estimated	600 00	
field salary estimated	750 00	
hospital	5,500 00	
REV. S. G. ADAMS, field salary	500 00	
mission work	185 00	
MISS ANNIE L. CROWL, balance of passage expenses to United States	3 07	
home salary	164 42	
special grant	100 00	
passage to China estimated	350 00	
field salary estimated	416 67	
mission work, $118; specific gift for same, $2; house, $200	320 00	
REV. A. S. ADAMS, outfits, $300; passages estimated, $600	900 00	
field salary estimated	740 00	
mission work	50 00	
Total appropriations for central field		$15,222 97
S. P. BARCHET, M. D., salary as Mission Treasurer	$700 00	
MRS. L. A. KNOWLTON, home salary	300 00	
MRS. EDITH FLETCHER, home salary	400 00	
	$1,400 00	
Total appropriations for eastern, western and central fields	$65,749 80	
Less saved in appropriations of last year including exchange	1,525 40	
	$64,224 40	
Total appropriations for China		$98,174 00

VI. MISSIONS IN JAPAN

88. YOKOHAMA

REV. A. A. BENNETT, D. D., home salary	$366 66	
special grant, $300; same for children, $75	375 00	
passages to Japan estimated	600 00	
field salary to October 1, 1905	1,356 67	
mission work and rent	665 00	
REV. C. K. HARRINGTON, field salary	1,200 00	
mission work	610 00	
received on the field last year for work	1 50	
REV. F. G. HARRINGTON, home salary	444 40	
passage to Japan estimated	300 00	
field salary estimated	1,050 00	
grant for family during passage	65 00	
mission work and rent	330 00	
REV. J. L. DEARING, D. D., field salary	1,200 00	
mission work, $1,050; specific gifts for same, $15.19;		
work at Mito, $100	1,165 19	
received on the field last year for work	136 67	

REV. W. B. PARSHLEY, home salary	657 77
passage to United States	476 30
his mission work	330 00
MISS CLARA A. CONVERSE, field salary	500 00
school work and repairs, $1,610; specific gifts for same, $90	1,700 00
received on the field last year for work	235 96
MISS KATE A. DODGE, field salary (see Osaka)	
additional passage expenses to Yokohama	77 75
removal to Himeji	30 91
MISS EDITH WILCOX, passage estimated	350 00
field salary estimated	416 67
mission work	60 00
MISS G. L. WHERETT, home salary	200 00
	$14,901 45

89. TOKYO

REV. C. H. D. FISHER, field salary	$1,200 00
mission work and repairs	470 00
REV. S. W. HAMBLEN, field salary	1,200 00
mission work and school, $603.50; Shadan expense, $182.50; specific gifts for distribution of literature, $217.21	1,003 21
received on the field last year for work	30 19
expenses of mission treasury and property committee	245 43
REV. F. MERRIFIELD, outfit, $150; passage estimated $275	425 00
field salary estimated	540 00
mission work	75 00
MISS ANNA H. KIDDER, field salary	500 00
mission and school work, $810; specific gifts for same, $12.50	822 50
MISS M. A. WHITMAN, field salary	500 00
school and mission work, $300; specific gift for same, $36.50	336 50
MISS EVA L. ROLMAN, home salary	250 00
MISS NELLIE E. FIFE, home salary to April 1, 1905	300 00
passage estimated	300 00
field salary estimated	416 67
her mission work	561 00
MISS M. ANNA CLAGETT, field salary	500 00
mission work	650 00
received on the field last year for work	282 73
PROF. E. W. CLEMENT, field salary, $1,200; additional, 1903-1904, $86.67	1,286 67
mission work and academy	2,260 00
PROF. HENRY TOPPING, home salary	940 06
	$15,094 96

91. SENDAI

REV. E. H. JONES, passage to United States	$137 36
home salary	600 00
special grants, $370; for family during passage, $75	445 00
mission work, $562; deficit, $117.59	679 59
REV. W. AXLING, field salary	991 10
mission work and rent, $777; specific gift, $2	779 00
MISS ANNIE S. BUZZELL, field salary	500 00
school and mission work	1,620 00
received on the field last year for work	227 83
MISS GERDA C. PAULSON, field salary	147 22
passage to United States estimated	250 00
home salary to April 1	35 00
mission work	60 00
	$6,472 10

94. NEMURO

MRS. H. E. CARPENTER, self supporting

95. MITO

REV. J. C. BRAND, field salary	$1,200 00
mission work and rent	1,494 50
moving expenses	56 77
MISS M. M. CARPENTER, passage to United States	246 36
home salary	328 86
	$3,326 49

98. OTARU

REV. T. E. SCHUMAKER, field salary	$1,000 00
special grant	300 00
mission work and rent, $823; specific gift for same, $6	829 00
	$2,129 00

93. MORIOKA

	$41,924 00
Less saved in appropriations of last year, including exchange	2,984 35
Total	$38,939 65

WEST JAPAN

90. KOBE

REV. R. A. THOMSON, passage to United States	$555 25
home salary to April 1, 1905	766 66
his mission work	1,277 00
REV. C. B. TENNY, home salary	600 00
additional field salary	33 33
REV. F. C. BRIGGS, field salary, $700; (balance, 1903-1904, $108.33)	808 33
mission work	875 50
removal to Kobe	18 12
REV. W. B. BULLEN, outfits, $300; passages estimated, $550	850 00
field salary estimated	740 00
mission work	75 00
MISS ELLA R. CHURCH, home salary six months	150 00
additional expenses to United States	49 99
MISS D. D. BARLOW, home salary	150 00
mission work	30 00
MISS H. M. WITHERBEE, field salary	500 00
mission work, rent, school, $875; specific gift for same, $5	880 00
land and buildings additional	880 00
	$9,239 18

92. SHIMONOSEKI

REV. GEO. W. HILL, field salary	$1,000 00
special grant	300 00
mission work	554 50
REV. F. W. STEADMAN, field salary	900 00
special grant	200 00
mission work, $325; fence and deficit, $83.07	408 07
MISS LAVINIA MEAD, field salary	500 00
mission work	390 00
house	1,500 00
	$5,752 57

96. OSAKA

REV. WILLIAM WYND, field salary	$1,200 00
mission work, rent and deficit	842 60
REV. J. H. SCOTT, field salary	1,200 00
special grant	200 00
mission work	1,276 00
treasury expenses, reference and property committee expenses	257 54
MISS GRACE A. HUGHES, field salary	500 00
land, rent, and mission work	2,328 00
specific gifts for distribution of literature	333 65
MISS MARY DANIELSON, field salary	500 00
mission work	233 00
MISS KATE A. DODGE, field salary	500 00
mission work	60 00
MRS. H. A. RHEES, home salary	300 00
	$9,730 79

97. INLAND SEA

CAPT. LUKE W. BICKEL, field salary	$1,000 00	
expenses of Gospel Ship, $5,091.24; specific gifts for some, $68	5,159 24	
traveling expenses to Philippine Islands	206 09	
	$6,365 33	
Total appropriations for western field	$31,087 87	
Less saved in appropriations of last year, including exchange	1,682 86	
	$29,405 01	
Total appropriations for Japan		$68,344 66

VII. MISSIONS IN AFRICA

99. PALABALA

REV. C. H. HARVEY, field and home salary	$1,050 00	
grant for support of children, 1902-1903	196 00	
grant for support of children, 1904-1905	200 00	
mission and school work	500 00	
passage to England of self and wife estimated	450 00	
REV. C. C. BOONE, field salary, $700; (balance, 1902-1903, $37.30	737 30	
REV. W. A. HALL, field and home salary, eighteen months	1,500 00	
passage to Congo, self and wife	600 00	
	$5,233 30	

100. BANZA MANTEKE

REV. H. RICHARDS, field salary	$1,050 00	
grant for children	300 00	
mission work	1,100 00	
W. H. LESLIE, M. D., field and home salary	1,050 00	
special grant for children	400 00	
same on account 1903-1904	163 34	
mission work and publications	480 92	
REV. S. E. MOON, outfits, $300; passages estimated, $500	800 00	
field salary estimated	1,200 00	
grant for support of child	100 00	
mission work and repairs	250 00	
CATHARINE L. MABIE, M. D., field salary and transport	700 00	
MISS F. A. COLE, field salary and transport	700 00	
school and repairs	1,000 00	
	$9,294 26	

101. LUKUNGA

REV. THOMAS MOODY, field salary	$1,050 00	
grant for support of children	200 00	
grant for support of children, 1903-1904	196 00	
mission and school work	700 00	
H. W. KIRBY, M. D., field salary	700 00	
mission work, $100; specific gift for same, $25	125 00	
	$2,971 00	

102. MUKIMVIKA

REV. C. B. ANTISDEL, home salary	$1,050 00	
MR. THOMAS HILL, field salary	1,050 00	
grant for child	100 00	
grant for child (balance 1902-1903-1904)	133 61	
mission work	300 00	
F. P. LYNCH, M. D., field and home salary	700 00	
passage to United States estimated	300 00	
mission work, $200; specific gift for same, $21	221 00	
	$3,854 61	

103. BWEMBA

REV. A. BILLINGTON, field salary	$1,050 00	
mission work and running expenses of Henry Reed steamboat	700 00	
received on the field last year for work	194 10	
	$1,944 10	

104. KIFWA

REV. P. FREDERICKSON, field salary	$1,050 00	
grant for children	400 00	
mission work, repairs and school, $1,450; specific gifts for same, $76	1,526 00	
received on the field last year for work	329 33	
	$3,305 33	

105. IKOKO

REV. JOSEPH CLARK, field salary	$1,050 00	
grant for support of children	500 00	
grant for support of children, 1903-1904	457 33	
mission work, school and repairs	1,250 00	
MISS MARGARET SUMAN, home salary	400 00	
	$3,657 33	

106. MATADI

A. SIMS, M. D., D. P. H., field salary	$700 00	
general mission appropriation	2,575 00	
	$3,275 00	
MRS. C. B. GLENESK, home salary	$400 00	
MRS. M. C. MILNE, home salary	300 00	
MRS. EMILY BANKS, home salary	500 00	
MRS. B. C. GLEICHMAN, home salary	300 00	
MRS. A. E. CHRISTOPHER, home salary	400 00	
	$1,900 00	
	$35,434 93	
Less saved in appropriations of last year	376 44	
Total appropriations for Africa		$35,058 49

VIII. MISSIONS IN THE PHILIPPINE ISLANDS

107. JARO

REV. CHAS. W. BRIGGS, field salary	$1,200 00	
special grant	100 00	
mission work, $1,289.43; deficit on general mission work, $152.25	1,541 68	
REV. GEO. A. FINLAY, passage to United States estimated	300 00	
home salary	376 66	
REV. J. C. ROBBINS, field salary	1,000 00	
special grant, two years	200 00	
mission work	1,080 00	
trip to Japan	200 00	
REV. W. O. VALENTINE, field salary	1,200 00	
mission work	500 00	
expenses on effects, Burma to Philippine Islands	12 52	
REV. ERIC LUND, passage to Philippine Islands estimated	300 00	
field salary	1,400 00	
grant for family	81 67	
Visayan New Testament	600 00	
REV. H. W. MUNGER, outfit, $150; passage estimated, $300	450 00	
field salary estimated	725 00	
special grant	100 00	
mission work and rent	250 00	
	$11,617 53	

108. BACOLOD

REV. A. A. FORSHEE, field salary	$1,000 00	
special grant	200 00	
trip to Japan	200 00	
mission work and rent, $810; specific gift for same, $25	835 00	
REV. S. S. HUSE, additional passage expenses to United States	35 20	
MISS A. V. JOHNSON, field salary	500 00	
mission work, $30; specific gift for same, $12	42 00	
REV. C. L. MAXFIELD, outfits, $300; passages estimated, $750	1,050 00	
field salary estimated	825 00	
special grant	100 00	
mission work, rent and repairs	500 00	
	$5,287 20	

109. CAPIZ

REV. P. H. J. LERRIGO, M. D., passage to United States	$737 48	
home salary to April 1, 1905	768 92	
MISS CELIA SAINZ, field salary	500 00	
mission work	135 00	
balance of passage expenses to Philippine Islands	33 83	
MISS L. B. KUHLEN, outfit, $100; passage estimated, $300	400 00	
field salary estimated ten months	416 66	
mission work	30 00	
REV. RALPH C. THOMAS, M. D., outfit, $150; passage estimated, $300	450 00	
medical outfit	300 00	
field salary estimated	725 00	
special grant	100 00	
medical mission work and rent	550 00	
	$5,146 89	
	$22,051 62	
Less saved in appropriations of last year	1,363 07	
Total appropriations for the Philippine Islands		$20,688 55

IX. MISSIONS IN EUROPE

FRANCE

Salaries and mission work under direction of French Committee	$12,675 00	
Support of Bible women	1,600 00	
specific gifts for specific work	350 00	
expenses of conferences	192 57	
		$14,817 57

GERMANY

Salaries and mission work under direction of German Committee	$2,050 00	
salary of Rev. P. Bickel, D. D.	1,000 00	
salary of Rev. J. G. Fetzer	1,050 00	
From German churches of North America for distribution by mission treasurer	1,764 25	
		$5,964 25

SWEDEN

Salaries and mission work under direction of Swedish Committee	$1,750 29

SPAIN

REV. M. C. MARIN, field salary	$800 00	
allowance for daughter	200 00	
mission work and rent	920 00	
specific gift for native worker	35 00	
received on the field last year for work	15 66	
REV. E. LUND, home salary, October 1 to 8	22 25	
special grant	200 00	
	$21,192 91	
Less saved in appropriations of last year	402 85	
		$1,790 06

RUSSIA

Salaries and mission work $1,300 00

FINLAND

Salaries and mission work $1,815 00

DENMARK

Salaries and mission work $1,700 00

NORWAY

Salaries and mission work $1,900 00

Total appropriations for missions in Europe $31,037 17

X. LITERATURE

General Literature: Leaflets, handbooks, prayer cycles, maps, Orient pictures, etc., $7,805.07; less for sales, $2,448.24	$5,356 83	
Ninetieth Annual Report: Cost including 900 advanced copies for use at the anniversaries, 21,500 included with July Magazine and 750 copies of an extra edition, total, 23,150 copies	3,855 46	
Magazine: Deficit for 1904, covering free copies sent to pastors and missionaries and the expense of printing the monthly list of contributions to the Union	4,546 33	
Fourth instalment of purchase price of the Missionary Magazine bought from W. G. Corthell	1,000 00	
Clerk hire in Literature Department	1,569 75	
Stereopticon supplies	184 26	
Photographs	311 39	
Express and postage	836 62	
Miscellaneous	42 70	
Deficit on old accounts of Around the World and King's Messenger	1,898 55	
		$19,601 89

XI. ANNUITIES

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others		$24,623 85

XII. DISTRICT SECRETARIES AND AGENCIES

REV. W. E. WITTER, D. D., salary	$2,000 00	
office and traveling expenses	1,314 24	
		$3,314 24
REV. C. L. RHOADES, salary	$2,500 00	
rent, office and traveling expenses	2,668 33	
		5,168 33
REV. A. H. BURLINGHAM, D. D., salary		524 97
REV. F. S. DOBBINS, salary	$2,300 00	
rent, office and traveling expenses	1,805 23	
		4,105 23
REV. T. G. FIELD, salary	$1,700 00	
rent, office and traveling expenses	905 38	
		2,605 38
REV. E. W. LOUNSBURY, D. D., salary	$2,000 00	
rent, office and traveling expenses	2,300 29	
		4,300 29
REV. H. WILLIAMS, D. D., salary, $1,500; grant, $100	$1,600 00	
rent, office and traveling expenses	817 79	
		2,417 79
REV. I. N. CLARK, D. D., salary	$1,500 00	
rent, office and traveling expenses	797 82	
		2,297 82

REV. F. PETERSON, D. D., salary	$1,600 00		
rent, office and traveling expenses	918 70		
		2,518 70	
REV. A. W. RIDER, salary	$1,800 00		
rent, office and traveling expenses	1,007 52		
		2,807 52	
REV. J. SUNDERLAND, D. D., salary		500 00	
MISS ELLA D. MacLAURIN, salary	$1,000 00		
office and traveling expenses	1,635 66		
		2,635 66	
Traveling expenses of missionaries and others in agency work		5,204 12	
			$38,400 05

XIII. EXECUTIVE OFFICERS

REV. HENRY C. MABIE, D. D., SECRETARY, salary	$4,000 00	
clerk hire in secretary's department	1,632 65	
REV. THOMAS S. BARBOUR, D. D., SECRETARY, salary	4,000 00	
clerk hire in secretary's department	3,263 93	
REV. F. P. HAGGARD, EDITORIAL SECRETARY, salary	2,500 00	
clerk hire in editorial secretary's department	2,308 22	
REV. E. H. DUTTON, ASSISTANT SECRETARY, salary	2,083 34	
clerk hire in assistant secretary's department	385 75	
CHAS. W. PERKINS, TREASURER, salary,	3,000 00	
clerk hire in treasury and shipping departments	5,284 60	
E. P. COLEMAN, TREASURER EMERITUS	1,500 00	
		$29,958 49

XIV. GENERAL EXPENSE

For rent of rooms and electric lighting	$3,819 94	
janitor, office boy and care of rooms	1,081 45	
postage, $1,048.62; telegrams and cables, $324.12; express, $624.55; collections, $106.66	2,103 95	
office supplies, printing and stationery	1,789 91	
legal expenses, $8.30; taxes, $106.16; insurance, $116.03;	230 49	
furniture, typewriters, filing cases and supplies	619 57	
telephone, packing and shipping department	420 11	
expenses of honorary life membership certificates	87 02	
London agency expenses	178 47	
annual meeting expenses for travel, printing, etc.	2,267 26	
traveling expenses of executive officers and others under direction of Executive Committee	1,799 71	
traveling expenses of missionaries to meet the Executive Committee	216 91	
treasurer's bonds (two years), box in safe deposit vault, post office box rent	225 00	
repairs and alterations of offices	569 64	
Christian stewardship expenses, two years	1,000 00	
conferences and receptions	220 70	
expenses of special committee to Europe	737 60	
miscellanies	214 17	
		$17,581 90
Balance of interest account		224 55
Total appropriations		$741,392 05
Debt April 1, 1904		7,954 86
		$749,346 91

RECEIPTS FROM ALL SOURCES

FOR THE YEAR ENDING MARCH 31, 1905

Donations reported in the Missionary Magazine	$418,216 20
Legacies reported in the Missionary Magazine	99,166 99
Woman's Baptist Foreign Missionary Society	111,111 36
Woman's Baptist Foreign Missionary Society of the West	42,570 82
Lott Cary Convention	612 50
Payments on the Debt of 1903-4	8,054 00
American and Foreign Bible Society	500 00
Annuity Bonds Matured	8,960 00
Bible Day Collections	788 42
Christmas Day Gifts	178 11
West Japan Mission property rented	153 75
	$690,312 15

Income of Funds

Abbott Endowment	$647 55	Lees	42 75
African Medical	181 40	Lewis	12 56
Allen	5 00	Liu Chiu Island	200 00
Alpha	423 97	Little	200 00
Ambler, A. T.	148 82	Logan	5 00
Ambler Memorial	719 50	Mah Hnin, E.	94 23
Ambler Scholarship	15 00	Mendenhall	77 28
Angus Scholarship	3 49	Merrick	3,322 16
Argabright	4 00	Merrill	20 00
Axtell	4 98	Mills	7 50
Bailie	50 00	Nason	285 78
Bamford, C. L.	1 00	Native Preachers	20 28
Bamford, C. E. R.	67	Norcross	22 50
Barney	196 53	Nowland	48
Bellew	9 60	Ongole	2,555 39
Bostwick	4,282 50	Owen	685 00
Bradford	82 62	Parks	51 34
Bucknell	55 00	Pease	19 74
Butler	110 00	Permanent	3,371 13
Carpenter Scholarship	459 32	Pillsbury	250 00
Chandler	80 30	Porter	21 64
Cheney	310 10	Price Scholarship	42 22
Colby, M. L.	50 00	Putnam	107 50
Cook	12 96	Ramapatam	1,149 15
Cox	8 47	Rangoon	65 02
Crozier	135 00	Roberts	350 00
Davis, I.	300 00	Robinson	5 00
Davis, J. M.	124 61	Rockwell	12 68
Dean	55 00	Rogers	325 00
Drown	44 00	Rowland	20 68
Dunbar	25 00	Ruth	143 16
Eastburn	3 70	Shady Dell	450 00
Faton	113 76	A Friend	87 55
Eldredge, L.	5 00	Sheldon, C.	92 10
Eldredge, T.	90 00	Smith	103 97
Fiske	132 44	Swaim	460 88
Flint	250 00	Sweet	432 35
French	201 16	Thomas	83 38
Gale	113 38	Thompson	78 34
Glover	284 49	Toungoo	147 37
Hawkes	20 20	Van Husen	180 00
Hoyt	1,133 34	Wade	72 14
James	24 61	Warne	945 56
Jenkins	168 58	Welles	100 00
John	45 00	Whiting	55 37
Johnson	16 00	Williams	45 00
Judson Scholarship	42 22	Wisler	11 95
Karen	320 43	Woman's	1 00
Kelly Scholarship	15 00	Woolverton	250 00
Kimball	980 44	Wormsley	278 95
Legacy Y	51 00		$29,918 22
Income of sundry annuity bonds			17,747 82
			$47,666 04
			$737,978 19
Debt of the Union April 1, 1905			11,368 72
			$749,346 91

In addition to the $737,978.19, there has been added to the permanent funds and those on which annuities are paid $39,661.09, making the gross receipts of the year $777,639 28

FUNDS

A Friend	$1,000 00
Abbott Endowment	13,669 50
African Medical	3,627 58
Allen Memorial	500 00
Alpha	12,902 77
Ambler, A. T.	3,500 00
Ambler, J. V.	13,000 00
Ambler Scholarship	300 00
Angus Scholatship.	500 00
Argabright	100 00
Axtell	124 44
Bailie	1,000 00
Bamford, C. L.	50 00
*Bamford, C. E. R.	200 00
Barney Memorial	5,000 00
Bellew	192 14
Bishop	34,184 00
Bostwick	12,500 00
Bradford	1,000 00
Bryant	476 25
Bucknell	1,000 00
Butler	1,000 00
Carpenter, C. H.	2,169 68
Carpenter Scholarship	7,600 22
Chandler	1,555 85
Cheney	7,307 96
Colby, E. S.	500 00
Colby, M. L.	1,000 00
Cook	324 00
Cox	154 00
Crozier	3,000 00
Davis, I.	5,000 00
Davis, J. M.	3,412 50
Dean	1,000 00
Drown	800 00
Dunbar	500 00
Eastburn	67 08
†Eaton, F. D.	3,881 83
Eldredge, L.	100 00
Eldredge, T.	1,000 00
Fiske	1,872 70
Flint	5,000 00
Fox	500 00
French	5,029 20
Fry	2,189 61
‡Gale	1,426 89
Glover	5,000 00
Guth	25 00
Ham	94 00
Hawkes	500 00
‡Hoyt	24,523 00
James	800 00
Jenkins	4,000 00
John	500 00
Johnson	400 00
Judson Scholarship	538 75
*Jones	500 00
Karen School Book	7,035 40
Kelly Scholarship	300 00
Kimball	21,000 00
Latourette	29 00
Legacy Y	1,275 13
Lees	475 00
Lewis	228 35
Liu Chiu Islands	5,000 00
Little	5,000 00
Logan	100 00
Mah Hnin E.	1,780 29
Mendenhall	1,932 33
‡Merrick	77,782 31
Merrill	523 40
Mills	150 00
Nason	7,096 11
Native Preachers	369 38
Norcross	500 00
Nowland	11 42
†Ongole	48,104 00
Owen	12,000 17
Parker	1,528 00
Parks	1,000 00
Pease	358 70
†Permanent	82,315 00
Pillsbury	5,000 00
Porter	1,000 00
Prescott	500 00
Price	538 75
Putnam	2,450 00
Quincy	95 00
Ramapatam	26,350 84
†Rangoon Baptist College Endowment	1,065 00
Rangoon College	1,000 00
Roberts	4,000 00
Robinson	100 00
Rockwell	230 90
Rogers	11,000 00
Rowland	263 95
Ruth	5,242 68
Shady Dell	10,850 00
Sheldon	1,000 00
Sheldon, C.	250 00
Smith	2,000 00
Swaim	9,000 00
Sweet	10,000 00
Tage	829 66
Thomas	3,500 00
Thompson	1,000 00
Toungoo	3,308 95
Tripp	1,226 05
Van Husen	2,000 00
Wade	1,638 75
Ward Trust	4,000 00
Warne	18,712 13
Welles	2,000 00
Whiting	1,167 50
Williams	500 00
†Wisler	315 00
Woman's	25 00
Woolverton	5,000 00
Wormsley	5,000 00
Carried forward	$616,153 10

*Added during the year.
†Increased during the year.
‡Decreased during the year.

	Brought forward	$616,153 10
Sundry annuity bonds reported last year	$393,105 96	
Less bonds matured, $8,960.00; and shrinkage on investments, $3,050.00	12,010 00	
	$381,095 96	
New bonds added during the year	37,275 00	
		$418,370 96
		$1,034,524 06

CHARLES W. PERKINS,
Treasurer the American Baptist Missionary Union.

Missionary Rooms, Tremont Temple, Boston, May 5, 1905.

The Auditing Committee hereby certify that they have examined the cash book of the Treasurer each month during the year ending March 31, 1905, and found the balances correct, the payments being properly vouched.

They have also examined the securities belonging to the American Baptist Missionary Union and find the same in hand or properly accounted for.

DANIEL A. LINSCOTT,
SIDNEY A. WILBUR,
Auditing Committee.

DONATIONS

For the year ending March 31, 1905

Arranged by States and Territories

NOTE.—It should be understood that while the figures given in this list of donations and legacies do not correspond in every case with those printed elsewhere in connection with the reports of the District Secretaries, there is no real error in either case. It has been found practically impossible to make these two lists agree absolutely for the reason that the District Secretaries sometimes include in their reports amounts which did not reach the Treasurer in time for inclusion in his statement, but which will appear in the next. It is suggested, therefore, that where it is desired to make an accurate comparison of donations or legacies by states for a period of years, these figures of the Treasurer be accepted as standard.

Africa	$618	43	Montana	434	66
Alabama	59	50	Nebraska	3,706	78
Alaska	3	30	Nevada	38	00
Arizona	342	40	New Hampshire	2,309	97
Arkansas	10	00	New Jersey	14,804	39
Assam	175	43	New Mexico	145	76
Burma	6,985	52	New York	163,563	68
California	9,824	13	North Carolina	11	00
China	1,595	15	North Dakota	643	07
Colorado	2,569	52	Norway	220	82
Connecticut	7,585	75	Nova Scotia	25	00
Cuba	6	00	Ohio	18,974	06
Denmark	500	00	Oklahoma	382	34
Delaware	345	06	Ontario	20	00
District of Columbia	2,039	63	Oregon	1,570	77
England	24	38	Pennsylvania	36,131	16
Florida	32	00	Philippine Islands	50	00
Germany	72	68	Rhode Island	5,035	59
Idaho	667	82	Russia	1,275	50
Illinois	20,024	43	South Dakota	1,344	88
India	11,339	02	Spain	29	44
Indiana	4,077	31	South Carolina	21	90
Indian Territory	512	30	Tennessee	2	00
Iowa	7,194	79	Texas	6	00
Japan	914	88	Utah	166	38
Kansas	5,057	90	Vermont	2,484	86
Kentucky	33	15	Virginia	61	00
Maine	4,350	77	Washington	3,827	82
Maryland	25	07	West Virginia	2,823	83
Massachusetts	39,443	08	Wisconsin	3,890	75
Mexico	25	00	Wyoming	183	45
Michigan	6,631	71	Miscellaneous	8,851	44
Minnesota	7,870	99			
Mississippi	10	00			
Missouri	4,212	80	Total	$418,216	20

LEGACIES

For the year ending March 31, 1905

Arranged by States and Territories

California	$50 00	New Hampshire	1,403 35
Connecticut	5,163 89	New Jersey	18,725 80
District of Columbia	500 00	New York	26,083 44
Illinois	607 83	Ohio	116 66
Iowa	2,386 95	Pennsylvania	1,083 33
Maine	873 02	Rhode Island	56 24
Massachusetts	37,234 71	Vermont	633 64
Michigan	500 00	Wisconsin	2,748 13
Minnesota	500 00		
Nebraska	500 00	Total	$99,166 99

MISSIONS IN BURMA—Table 1

Numbers of Lines	Work and Stations	Missionaries: Ordained Men	Unordained Men	Wives	Single Women	Physicians, Men	Physicians, Women	Total Missionaries	Native Workers: Ordained Preachers	Unordained Preachers	Preachers who are also Teachers	Teachers — Men (not Preachers)	Teachers, Women	Bible Women	Other Native Workers	Total Native Workers
1	THEOLOGICAL INSTITUTIONS.															
2	Karen Theological Seminary	2	....	1	....	....	....	3	3	1	(4)	....	....	....	....	4
3	Burman Theological Seminary	1	....	1	....	....	....	2	2	1	.....	....	....	....	....	3
4	RANGOON BAPTIST COLLEGE	3	2	3	....	....	....	8	....	....	.....	27	2	....	....	29
5	THE BAPTIST MISSION PRESS	....	2	2	....	....	....	4	....	....	.....	....	....	....	....	....
6	WORK FOR BURMANS. ‡															
7	Rangoon	1	....	1	2	....	....	4	4	4	(1)	13	12	1	2	36
8	Insein (a)	1	....	....	2	....	....	3	....	....	.....	....	....	....	....	....
9	Moulmein (aa)	1	....	1	3	....	....	5	2	8	.....	11	....	1	....	22
10	Tavoy	....	....	....	1	....	....	1	1	2	.....	1	3	2	....	9
11	Bassein	1	....	1	....	....	....	2	2	2	.....	22	5	....	....	31
12	Henzada	....	....	1	1	....	....	2	1	6	(1)	14	10	2	2	35
13	Toungoo	....	....	....	....	....	....	....	1	....	.....	....	....	....	....	1
14	Shwegyin (b)	....	....	....	....	....	....	....	....	....	.....	....	....	....	....	....
15	Prome	....	....	....	1	....	....	1	1	4	.....	....	4	....	....	9
16	Thonze	1	....	1	....	....	....	2	1	4	.....	1	2	2	....	10
17	Zigon	....	....	....	2	....	....	2	1	1	.....	8	1	....	....	11
18	Mandalay	1	....	....	....	....	....	1	2	5	.....	....	7	3	5	22
19	Mandalay High School	....	....	....	1	....	....	1	....	....	.....	12	....	....	....	12
20	Myingyan	1	....	1	....	....	....	2	....	2	.....	6	1	1	....	10
21	Pegu	....	....	....	1	....	....	1	2	5	(2)	1	5	1	....	14
22	Sagaing	1	....	1	1	(1)	....	3	....	1	.....	..	3	1	1	6
23	Meiktila	1	....	1	....	..	....	2	....	2	.....	2	....	1	....	5
24	Pyinmana	1	....	1	....	....	....	2	1	....	.....	8	1	2	....	12
25	Sandoway (c)	1	....	1	2	....	....	4	....	....	.....	....	....	....	....	....
26	WORK FOR KARENS.															
27	Rangoon—Sgaw	1	....	1	3	....	....	5	24	91	.....	84	25	3	....	227
28	" Pwo (d)	....	....	....	2	....	....	2	....	....	.....	....	....	....	....	....
29	Moulmein—Sgaw	....	....	....	2	....	....	2	7	11	(6)	17	6	2	....	43
30	Tavoy—Sgaw	1	....	1	....	....	(1)	2	4	13	(1)	28	13	....	....	58
31	Bassein—Pwo	....	....	....	2	....	....	2	15	29	(8)	9	18	....	....	71
32	" Sgaw	1	....	1	1	....	....	3	40	86	(20)	101	17	....	21	265
33	Henzada—Sgaw	....	....	....	2	....	....	2	19	47	(18)	63	22	....	....	151
34	Toungoo—Paku	2	....	2	1	....	....	5	13	41	(10)	25	6	1	....	86
35	" Bghai	1	....	1	....	....	....	2	21	80	(80)	15	6	....	....	122
36	Shwegyin—Sgaw	1	....	1	2	....	....	4	8	36	(5)	41	5	2	2	94
37	Tharrawaddy—Sgaw	1	....	1	1	....	....	3	5	28	(13)	30	16	4	....	83
38	Maubin—Pwo	1	....	1	2	....	....	4	5	8	.....	8	4	....	....	25
39	Pegu (f)	....	....	....	....	....	....	....	....	....	.....	....	....	....	....	....
40	Loikaw	1	....	1	1	....	....	3	3	26	(29)	....	2	1	..	32
41	WORK FOR KACHINS.															
42	Bhamo	2	....	1	1	....	....	4	2	7	(6)	2	1	....	....	12
43	Myitkyina	1	....	1	....	....	....	2	1	3	(2)	1	....	....	....	5
44	WORK FOR SHANS.															
45	Bhamo	....	....	....	....	....	....	....	....	4	(1)	2	....	2	1	9
46	Hsipaw	1	....	1	....	....	....	2	....	4	(1)	2	(1)	....	1	7
47	Mongnai	1	....	1	1	(1)	....	3	1	3	.....	1	....	....	1	6
48	Namkham	1	....	....	....	(1)	....	1	....	3	(1)	2	....	2	1	8
49	Kengtung	2	....	1	....	(1)	....	3	....	6	(1)	....	1	1	2	10
50	WORK FOR CHINS.															
51	Thayetmyo	1	....	1	....	....	....	2	1	8	(3)	3	1	....	....	13
52	Sandoway	....	....	....	....	....	....	....	17	14	(7)	13	3	1	....	48
53	Haka	1	....	1	....	(1)	....	2	....	4	(3)	....	....	....	....	4
54	WORK FOR TELUGUS AND TAMILS	1	....	1	1	....	....	3	†5	†11	.....	†38	†15	†2	....	†71
55	WORK FOR TALAINS.															
56	Moulmein (g)	1	....	1	....	....	....	2	....	....	.....	....	....	....	....	....
57	WORK FOR CHINESE	....	....	....	....	....	....	....	....	1	.. ....	....	....	1	....	2
58	WORK FOR ENG. SPEAKING PEOPLES.															
59	Rangoon	1	....	1	....	....	....	2	....	1	....	....	....	1	....	2
60	Moulmein	1	....	1	1	....	....	3	....	....	.....	....	†10	....	....	†10
61	Mandalay	....	....	....	1	....	....	1	....	....	.....	1	7	....	....	8
62	MISSIONARIES AT HOME	19	1	23	10	(4)	(2)	53	....	....	.....	....	....	....	....	....
63	TOTALS FOR BURMA	60	5§	61	51	(9)	(3)	177	215	613	(223)	612	234	40	39	1753

For explanation of reference marks, see page 448

MISSIONS IN BURMA—Table 2

Numbers of Lines	Church Statistics										Educational Statistics							
	Total Organized Churches	Churches Entirely Self-Supporting	Church Buildings and Chapels	Total Places for Regular Meetings	Church Members	Added by Baptism During Year	Adherents so far as known	Average Attendance	Sunday Schools	Sunday School Membership	Theological Schools	Pupils in Theological Schools	Colleges	Pupils in Colleges	High Schools	Pupils in High Schools		Boarding Schools (other than Colleges and High Schools)
																Boys	Girls	
1																		
2									1	200	1	137						
3											1	33						
4	1		2	2	104	10		400	1	393			1	33	(1)	127	8	(1)
5																		
6																		
7	10	(6)	7	12	570	63			7	656								2
8																		
9	4	(1)	10	10	378	18	750	200	11	411				(2)	2	249	144	1
10	1	(1)	1	1	31	1	15	33	1	124								
11	4	(1)	3		151	1	255		14	393								
12	6	(2)	10	10	308	40		200	7	540								2
13	1		1	1	21				1	30								
14																		
15	3	(2)	4	6	222	31	50		5	180						(2)		
16	2	(1)	4	5	331	28	500	80	4	250		(3)		(3)		(1)		
17	2		2	2	225	13		45	2	160		(1)		(1)		(8)	(1)	
18	2	(1)	3	4	312	23	400	200	4	325								1
19																		
20	1		1	1	24	6		63	1	110					1	303		1
21	2	(2)	6	6	300	11			4	125								
22	1		1	1	21		2	22	1	24								
23	1			2	20				1	45								
24	61		1	2		18			2	63								
25																		
26																		
27	137	(137)	137	137	8,768	730	15,123		60	2,288								1
28																		
29	24	(24)	24	30	2,246	120	3,500	50	20	3,800		(8)				(8)		1
30	27	(27)	32	32	1,225	73	5,000		4	2,008		(7)				(3)		1
31	52	(52)	47	52	2,093	185	5,000	3,000	21	831		(3)				(7)	(1)	1
32	122	(122)	120	120	12,273	589	37,000		120	8,000		(26)			1	27	4	(1)
33	74	(74)	71	75	3,030	348	10,800	2,819	42	1,530		(25)				(10)		1
34	78	(78)			2,584	52			30	697		(5)		(2)		(3)	(4)	1
35	78	(30)	80	80	3,508	102			48	1,951		(10)				(9)		1
36	61	(61)	58	58	2,339	211	5,000	2,000	7	464		(16)				(4)	(1)	4
37	29	(28)	28	28	1,442	413	2,500	1,000	13	450		(3)		(2)		(10)	(1)	1
38	21	(21)	18	22	940	53			6	174		(2)						1
39																		
40	6		12	19	141	10			3	29								1
41																		
42	3		16	18	196	4	500	275	4	120						(2)		1
43	1		2	3	71	17	175	90	1	28								1
44																		
45	1		2	2	54	10	70	60	1	50								1
46	1	(1)	1	4	34	3	50	40	1	32		(1)						1
47	1		2		50	10	150	85	2	153								1
48	1		2	2	54	10	70	60	58	50								1
49	1		1	2	368	358												
50																		
51	7		4	11	168	24	60	208	9	255		(4)		(1)		(3)		1
52	16	(3)	14	21	447	22	200	600	20	300		(6)		(2)		(2)	(2)	1
53							5		1	7								
54	†6	†(1)	†9		†771	†37	†129	†325	†13	†612		†(9)		†(2)				
55																		
56																		
57	1			1	10			15										
58																		
59	1		1	1	100	8	200	125	1	100								
60	†1		†1		†118	†22	†300	†150	†1	†150				†(1)				†1
61	1			1	57	3	100	60	1	50								1
62																		
63	793	(676)	739	796	46,762	3,677	87,904	12,205	554	27,844	2	170	1	33	4	706	156	31

For explanation of reference marks, see page 448

MISSIONS IN BURMA—Table 3

EDUCATIONAL STATISTICS—*concluded*

Numbers of Lines	Pupils in Boarding Schools (other than Colleges) and High Schs.		Schools for Day Pupils only	Pupils in Day Schools		Boarding Pupils in all Schools and Colleges		Day Pupils in all Schools and Colleges		Total Number of Schools	Schools Entirely Self Supporting	Total Number under instruction	Pupils Preparing for the Ministry	Pupils Uniting with Church During Yr.	Fees Paid by Pupils	Government Grants to Schools
	Boys	Girls		Boys	Girls	Boys	Girls	Boys	Girls							
1																
2	.....	.....	.....	.....	.....	.....	(37)	.....	.....	.....	.....	1	.....	137	(137)	.....	.....	.....
3	.....	.....	.....	.....	.....	.....	(1)	.....	.....	.....	.....	1	.....	55	(55)	.....	.....	.....
4	642	29	.....	.....	.....	30	(1)	(482)	125	1	.....	841	.....	9	$4950	$7179
5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
6																
7	14	186	8	525	25	14	(350)	(548)	125	7	.....	748	.....	.....	4635	1852
8	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
9	11	.....	9	185	10	28	145	(357)	206	12	(3)	699	(3)	8	2500	.....
10	.....	.....	1	71	33	.....	.....	(71)	(33)	1	.....	104	.....	.....	90	127
11	.....	.....	6	307	199	55	5	(597)	(204)	9	(1)	790	.....	.....	3188	1397
12	56	7	8	408	208	58	7	(456)	(223)	20	(2)	618	(2)	16	2784	1549
13	.....	.....	1	20	15	.....	.....	(20)	(15)	1	.....	35	.....	.....	259	307
14	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
15	5	1	2	35	70	.....	.....	(5)	(70)	2	.....	174	.....	10	31	125
16	(1)	(1)	4	5	70	.....	.....	(5)	(70)	2	.....	120	(7)	12	57	.....
17	.....	.....	2	181	38	.....	.....	(181)	(13)	2	.....	163	(1)	9	869	598
18	.....	85	.....	.....	.....	.....	50	.....	(85)	1	.....	85	.....	12	.....	2379
19	.....	.....	.....	.....	.....	(50)	.....	(295)	.....	1	.....	308	.....	.....	3109	.....
20	155	11	.....	.....	.....	(14)	(2)	(141)	(9)	1	.....	166	.....	5	1024	669
21	.....	.....	5	77	63	.....	.....	77	(63)	5	(4)	139	.....	.....	68	213
22	.....	.....	1	12	23	.....	.....	(12)	(23)	1	.....	35	.....	.....	58	.....
23	.....	.....	1	95	1	.....	.....	95	(1)	1	(1)	90	.....	.....	374	120
24	.....	.....	1	105	9	.....	.....	105	(9)	1	.....	174	.....	.....	1007	710
25	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
26																
27	200	80	58	1845	982	200	88	(2345)	1089	85	(88)	2620	.....	.....	2615	2407
28	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
29	91	40	29	534	266	91	40	(534)	(266)	30	(29)	931	(8)	53	584	1005
30	73	20	29	449	464	73	20	(449)	(464)	30	(29)	990	(7)	(8)	.....	500
31	114	60	34	459	265	114	50	(459)	(244)	33	(31)	830	.....	62	429	961
32	448	182	100	1830	1054	373	130	(2256)	(1184)	125	(120)	4290	(26)	..	.....	2501
33	344	41	69	748	846	344	41	(748)	(846)	71	69	1557	(25)	.....	289	1711
34	155	42	31	343	185	(188)	54	(289)	(154)	31	30	624	(5)	.....	274	743
35	114	65	38	513	454	114	98	(513)	(454)	39	38	1754	(10)	..	429	656
36	267	64	28	685	268	267	64	(325)	(250)	32	32	814	.....	.....	.....	.....
37	242	65	27	749	301	(162)	55	(729)	(346)	28	27	1272	(7)	70	1016	1030
38	122	44	5	67	52	(88)	(16)	(254)	(80)	6	(6)	285	(2)	.....	581	509
39	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
40																
41	39	14	15	79	85	39	(14)	179	185	16	.....	217	.....	2	.....	.....
42																
43	40	19	7	40	12	40	19	(40)	(12)	8	.....	111	.....	.....	24	.....
44	23	20	1	3	3	23	(20)	(3)	(3)	2	.....	39	(1)	2	4	108
45	18	13	1	1	2	18	13	(1)	(2)	2	.....	34	.....	6	.....	.....
46	29	7	.....	.....	.....	(29)	(7)	(29)	(7)	1	.....	30	(2)	2	.....	.....
47	9	9	6	16	13	9	(9)	(16)	(13)	2	.....	47	.....	.....	.....	.....
48	16	13	1	1	2	(16)	(13)	(1)	(2)	2	.....	34	.....	6	.....	.....
49	.....	.....	1	16	4	.....	.....	(16)	(4)	1	.....	20	.....	.....	.....	.....
50																
51	46	21	3	37	19	(46)	(21)	(37)	(19)	4	(3)	123	(1)	7	.....	167
52	108	47	8	78	22	(108)	(47)	(78)	(22)	9	(3)	255	(4)	5	119	939
53	.....	.....	3	38	.....	.....	.....	(38)	.....	3	.....	38	.....	.....	.....	.....
54	.....	.....	†21	†862	†164	.....	.....	†(862)	†(164)	†11	†(1)	†1026	†(9	†4	.....	.....
55																
56	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
57	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
58																
59	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
60	†57	†91	.....	.....	.....	†(57)	†(91)	.....	.....	†1	.....	†148	.....	†16	.....	.....
61	55	32	...	.....	.....	(6)	(2)	(49)	(30)	1	.....	86	.....	.....	706	775
62	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
63	3,040	1,253	600	11,186	6,471	(2,708)	(1,172)	12,425	6,710	638	1516	23,015	290	324	$31,513	$31,088

For explanation of reference marks, see page 448

MISSIONS IN BURMA—Table 4

Numbers of Lines	Native Contributions.								Medical Summary						
	For Church Expenses, Support of Pastors and Other Workers		For Education (Not Including Fees of Pupils)		For Building and Repairs	For Home and Foreign Missions	Total Native Contributions		Number of Hospitals	Number of Beds	Number of In-Patients	Number of Out-Patients	Number of Dispensaries	Total Expenses, Including Assistants	Receipts in Fees
	In Money	In Food Supplies	In Money	In Food Supplies			In Money	In Food Supplies							
1															
2															
3															
4	$48		$17			$93	$158		1						
5															
6															
7	300		850		$1,215	591	3,022								
8															
9	250				532	133	915		2		42				
10	112				9	162	383								
11	280				244	23	547								
12	164		67		3	39	273								
13	67		10		10	11	98								
14															
15	44		27		286	92	449								
16	153		17		67	46	283								
17	60				5	37	102								
18	256				305	65	626								
19															
20	40		12			26	78								
21	173		127		33	134	467								
22	3				12	9	24					830	1	$21	$9
23	30					39	69								
24	57		12			15	84								
25															
26															
27	4,668		4,736		14,187	1,333	24,924								
28															
29	2,024	$392	983	$30	100	400	3,507	$422							
30	186	382	577	87	167	41	971	469	1						
31	233	247	1,249		151	706	2,339	247							
32	3,328	3,473	10,881	1,346	1,344	3,116	18,669	4,819	1						
33	1,042	739	3,340		667	1,225	6,274	739							
34	828		1,226		132	1,036	3,222								
35	494	1,171	602		533		1,629	1,171	1				1		
36	1,516	305	3,668		8,047	687	13,918	305							
37	430	287	865	75	645	363	2,303	302							
38	729		473			164	1,366								
39															
40			20				20				66	650	1	19	2
41															
42	54						54								
43	09						69								
44															
45	40				42		82		1	24			2	134	67
46	111						111		1	24	7	1,590	1	142	95
47	205				11		216		1	12	49	5,311	1	715	448
48	40				42		82		1	24			2	134	67
49	57		10	17		15	82	17				872	1	654	54
50															
51	47		26		34	7	114								
52	37		17			28	82								
53												4,000		200	28
54	†591		†234		†8	†24	†857								
55															
56															
57															
58															
59	885				384		1,269								
60	†694		†2,349		†37	†67	†3,147								
61	300						300								
62															
63	$20,705	$6,996	$32,401	$1,555	$29,241	$10,738	$93,085	$8,551	10	84	164	13,263	10	$2,019	$770

For explanation of reference marks, see page 448

MISSIONS IN ASSAM — Table 1

Numbers of Lines	Work and Stations	Missionaries: Ordained Men	Unordained Men	Wives	Single Women	Physicians, Men	Physicians, Women	Total Missionaries	Native Workers: Ordained Preachers	Unordained Preachers	Preachers who are also Teachers	Teachers — Men (not Preachers)	Teachers, Women	Bible Women	Other Native Workers	Total Native Workers
64	Work for Assamese (h).															
65	Sibsagor															
66	Nowgong															
67	Gauhati															
68	Gossaigaon															
69	Work for Garos.															
70	Tura	5		3	1	(1)		9	2	10	(2)	91	1		13	117
71	Goalpara	1		1				2				1				1
72	Gauhati (i)	2		2	1			5	2	20	(17)	17				39
73	Work for Rabhas.															
74	Goalpara (j)															
75	Work for Nagas.															
76	Impur	3		2				5		16	(12)	8	1		3	28
77	Kohima	1		1		(1)		2		2		3				5
78	Ukhrul											*4				*4
79	Work for Immigrant Peoples.															
80	Sibsagor (k)	1						1	1	5	(2)	4			2	12
81	Golaghat (l)	1		1				2		6	(4)	1		2	6	15
82	Jorhat	1		1				2								
83	Nowgong (m)	1		1	2			4		4		11	2	1	3	21
84	North Lakhimpur	1		1				2		8		2				10
85	Dibrugarh	1		1				2		3	(1)	1				4
86	Work for Mikirs.															
87	Tika	2		2				4							*2	*2
88	Missionaries at Home	4		8				12								
89	Totals for Assam	24		24	4	(2)		52	5	74	(38)	143	4	3	29	258

MISSIONS IN SOUTH INDIA — Table 1

90	Work for Telugus.															
91	Ramapatam Theological Seminary	2		2				4								
92	American Baptist Mission College	1	1	2				4								
93	Nellore	1		1	5		(1)	7	4	3		29	5	10	2	53
94	Ongole	3		3	2			8	12	59	(20)	130	100	58	5	364
95	Ramapatam	1		1				2		5	(1)	8	1	4		18
96	Allur	1		1				2		5	(1)	16	1	4	2	28
97	Secunderabad	1		1	1		(1)	3		5		2	6	1	1	15
98	Kurnool	1		1				2		14		17	14	3	1	49
99	Madras	1		1	2			4	2	11	(1)	17	12	10	1	53
100	English Church	1						1								
101	Hanamakonda	1		1	1	(1)		3	2	8		5	3	8	12	38
102	Cumbum	1		1				2	2	7	(3)	44	31	10	20	114
103	Vinukonda	1						1	6	7		21	13	1		48
104	Narsaravapetta	1		1	1			3	7	8		13	11	2		41
105	Bapatla	1		1				2	6	15		20	3	6		50
106	Udayagiri	1		1			(1)	2	2	11		6	7	3	22	51
107	Palmur	1		1				2	2	7		5	6	3	3	26
108	Nalgonda	2		2	2		(1)	6	*2	*19		*4	*6	*3		*34
109	Kanigiri	1						1	5	10	(13)	74	41	11	8	149
110	Kavali	1		1	1			3	1	7	(2)	8	6	5	12	39
111	Kandukur	1		1				2		9	(2)	2				11
112	Ammakur	1		1	1			3	1	7		1	2	3	5	19
113	Podili	1		1				2	2	32	(15)	17	22	2		75
114	Sattanapalli	1		1	1			3	1	4	(2)	2		3	1	11
115	Markapur	1		1				2	2	9	(5)	25	7	4		47
116	Gurzalla	1		1				2	1	7		8	6	2		24
117	Suriapetta	2		2				4	1	13	(3)	2	6	3		25
118	Jangaon	1		1				2		*6			*1	*1	*1	*9
119	Gudivad	1		1				2		5		2	3	1		11
120	Nandyal	1		1				2		3		5	1			9
121	Donakonda (Darsi)	1		1				2	1	17	(12)	10	25	7	12	72
122	Madura	1		1				2	1	5		8	7			21
123	Missionaries at Home	3		6	2			11								
124	Totals for South India	49	1	41	19	(1)	(4)	101	63	318	(80)	501	346	168	108	1,504

For explanation of reference marks, see page 448

MISSIONS IN ASSAM—Table 2

Numbers of Lines	Church Statistics: Total Organized Churches	Churches Entirely Self-Supporting	Church Buildings and Chapels	Total Places for Regular Meetings	Church Members	Added by Baptism During Year	Adherents so far as known	Average Attendance	Sunday Schools	Sunday School Membership	Educational Statistics: Theological Schools	Pupils in Theological Schools	Colleges	Pupils in Colleges	High Schools	Pupils in High Schools: Boys	Pupils in High Schools: Girls	Boarding Schools (other than Colleges and High Schools)
64																		
65	....	.....	....	.....	.....	.....	.....	...	...	.....	...	...	...	.....	.....	.....	.....	.....
66	...	.....	.....	.....	.....	.....	.....	...	...	.....	...	...	...	.....	.....	.....	.....	.....
67	...	.....	.....	.....	.....	.....	.....	...	...	.....	...	...	...	.....	.....	.....	.....	.....
68	...	.....	.....	.....	.....	.....	.....	...	...	.....	...	...	...	.....	.....	.....	.....	.....
69																		
70	16	(11)	97	97	4,120	355	2,244	.....	58	2,244	....	....	....	....	1	163	41	.....
71	....	.....	.....	1	.....	.....	.....	.....	...	.....	....	....	....	....	....	.....	.....	.....
72	5	(5)	18	18	779	56	1,550	.....	8	183	....	....	....	....	....	.....	.....	.....
73																		
74	....	...	...	.....	.....	.....	.....	.....	...	.....	...	...	...	...	...	.....	.....	.....
75																		
76	9	(9)	8	16	551	39	100	.....	1	90	....	....	....	....	....	.....	.....	2
77	1	...	....	2	23	1	.....	.....	...	.....	....	....	....	....	....	.....	.....	.....
78	*1	.....	*1	....	*16	*2	*15	*3	*1	*45	....	....	....	....	....	.....	.....	.....
79																		
80	10	(9)	8	18	765	72	1,200	.....	6	254	....	(1)	....	....	....	.....	....	.....
81	15	(5)	9	6	680	101	1,000	385	4	80	....	(1)	....	....	....	.....	.....	1
82	...	.....	.....	.....	.....	.....	.....	.....	...	.....	....	....	....	....	....	.....	.....	.....
83	5	....	5	9	386	77	517	285	5	100	....	(1)	....	....	....	.....	.....	1
84	9	(7)	5	12	507	80	950	390	1	30	....	(2)	....	....	....	.....	.....	.....
85	3	.....	1	5	107	11	250	.....	1	25	....	....	....	....	....	.....	.....	.....
86																		
87	*1	.....	....	...	*44	*22	*46	.....	*1	.....	....	....	....	....	....	.....	.....	.....
88	....	.....	.....	.....	.....	.....	.....	.....	...	.....	....	....	....	....	....	.....	.....	.....
89	81	(46)	152	184	7,978	816	7,932	1,090	87	3,057	...	....	....	....	1	163	41	4

MISSIONS IN SOUTH INDIA—Table 2

90																		
91	....	.....	.....	.....	.....	....	.....	.....	.....	.....	1	126	....	....	....	.....	.....	.....
92	..	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	....	1	28	....	.....	.....	.....
93	3	(2)	3	3	966	82	2,500	450	11	500	....	....	....	....	2	375	1	2
94	20	.....	10	100	15,961	343	....	6,000	100	5,000	....	....	....	....	(1)	e101	4	2
95	2	(2)	5	5	746	9	1,045	350	4	250	....	....	....	....	....	(8)	.....	2
96	3	(1)	3	14	373	70	500	.....	12	318	....	....	....	(2)	....	(1)	.....	e1
97	1	.....	1	1	223	5	150	150	8	250	....	....	....	....	....	.....	.....	1
98	7	(7)	17	21	877	77	.....	.....	21	315	..	(1)	....	(2)	....	.....	.....	2
99	2	.....	1	6	472	116	750	175	11	450	....	(2)	....	....	..	(12)	(1)	.....
100	1	.....	1	...	126	31	.....	141	1	80	....	....	....	....	....	.....	.....	.....
101	4	(1)	2	10	234	18	.... ..	.....	6	.....	....	(1)	..	(2)	....	.....	.....	e1
102	4	(4)	30	40	3,498	122	10,000	.....	40	1,213	....	(6)	....	....	....	(7)	.....	2
103	1	.....	1	...	3,037	.....	.....	.....	...	.....	....	(3)	....	....	....	.....	.....	1
104	34	.....	3	...	4,957	74	.....	.....	12	297	....	(3)	....	....	....	.....	.....	1
105	*12	....	10	50	3,889	608	10,000	.....	30	1,000	....	(2)	....	....	....	(4)	.....	2
106	1	....	1	4	339	40	502	70	5	109	....	....	....	....	....	.....	.....	1
107	1	(1)	1	...	410	30	.....	.....	3	276	....	(23)	....	(3)	....	.....	.....	1
108	*3	*(2)	*1	....	*1,015	*112	.....	.....	*6	*250	....	*(6)	....	*(2)	....	.....	.....	*1
109	8	.....	45	200	4,055	221	10,000	5,000	82	675	....	(13)	....	.....	....	(16)	(2)	1
110	1	.....	.....	12	508	42	1,000	350	9	250	....	(1)	....	(1)	....	(4)	.....	1
111	2	2	3	....	812	12	2,271	e500	1	40	....	....	....	....	....	(1)	.....	....
112	1	.....	....	2	82	13	.... .	70	1	45	....	....	....	(1)	....	.....	.....	1
113	4	(1)	16	46	3,349	21	8,088	700	3	140	....	(8)	....	....	....	(4)	.....	.....
114	5	(1)	3	6	1,047	3	3,026	.....	4	.....	....	(4)	....	....	....	.....	.....	.....
115	5	(1)	13	71	3,899	211	e10,000	.....	28	674	....	...	....	....	....	(2)	.....	.....
116	4	(2)	6	14	1,873	53	5,000	900	12	745	....	....	....	....	....	.....	.....	1
117	1	.....	2	14	590	115	.....	.....	4	80	....	(3)	....	(1)	....	(7)	.....	.....
118	*1	.....	....	....	*121	*5	... ...	.....	...	.....	....	*1	....	*1	....	.....	.....	*e1
119	1	.....	2	4	420	8	. ...	... ..	...	... ..	....	(3)	....	(1)	....	.....	.....	.....
120	e1	.....	6	9	210	.....	.....	.....	7	.....	....	..	....	....	....	.....	.....	.....
121	3	.....	12	18	3,907	101	8,635	740	10	200	....	(6)	....	....	....	(6)	.....	1
122	3	.....	2	20	902	380	2,500	751	12	310	....	(2)	....	...	....	.....	.....	.....
123	..	.....	.....	.....	.....	.....	.....	.....	...	.....	....	..	....	....	....	.....	.....	.....
124	140	(27)	200	670	58,898	2,922	75,967	16,347	443	13,467	1	127	1	29	2	476	5	26

For explanation of reference marks, see page 448

MISSIONS IN ASSAM—Table 3

EDUCATIONAL STATISTICS—*concluded*

Numbers of Lines	Pupils in B'rd'g Schs. other than Colleges and High Schs.		Schools for Day Pupils only	Pupils in Day Schools		Boarding Pupils in all Schools and Colleges		Day Pupils in all Schools and Colleges		Total Number of Schools	Schools Entirely Self-Supporting	Total Number under instruction	Pupils Preparing for the Ministry	Pupils Uniting with Church During Yr.	Fees Paid by Pupils	Government Grants to Schools
	Boys	Girls		Boys	Girls	Boys	Girls	Boys	Girls							
64																
65	.....	.....	....	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	....	.....	.....
66	.....	.....	....	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	....	.....	.....
67	.....	.....	....	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	....	.....	.....
68	.....	.....	....	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	....	.....	.....
69																
70	.....	.....	93	1349	331	.....	(26)	(1512)	(346)	94	.....	1884	.....	85	.....	$1000
71	.. ..	.....	....	.....	.....	.....	.....	.....	.....	....	.....	.... .	.....	....	.....	.....
72	.....	.....	17	217	93	.....	.....	(217)	(93)	17	(17)	310	.....	....	.....	318
73																
74	.....	.....	....	.....	.....	.....	.....	.....	.....	....	.....	.. ..	.....	....	.....	.....
75																
76	61	16	18	235	67	(61)	(16)	(235)	(67)	20	(3)	379	.....	8	.....	392
77	.....	.....	1	61	4	.....	.....	(61)	(4)	1	.....	65	.....	....	.....	78
78	.....	.....	*2	*47	.....	.....	.....	*(47)	.....	*2	*(2)	*47	.....	*2	.....	.....
79																
80	.....	.....	6	121	15	.....	.....	(121)	(15)	6	.....	136	(1)	7	.....	.....
81	18	.....	3	79	10	(18)	.....	(79)	(10)	4	.....	107	(4)	3	.....	.....
82	.....	.....	....	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	....	.....	.....
83	.....	12	11	193	28	.....	(12)	(193)	(28)	12	.....	233	(1)	7	.....	507
84	.....	.....	1	26	.....	.....	.....	(26)	.....	1	.....	26	(2)	(5)	.....	.... .
85	.....	.....	1	19	3	.....	.....	(19)	(3)	1	.....	22	.....	1	.....	.....
86																
87	.....	.....	*3	*40	.....	.....	.....	*(40)	.....	*3	*(3)	*40	.....	*1	.....	.....
88	.....	.....	....	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	....	.....	.....
89	79	28	156	2387	551	(79)	(54)	(2550)	(566)	161	(25)	3249	(8)	114	.....	$2295

MISSIONS IN SOUTH INDIA—Table 3

90																
91	.....	.....	....	.....	.....	(126)	.....	.....	.....	1	.....	126	.....	....	.....	.....
92	.....	.....	....	.....	.....	(28)	.....	.....	.....	1	.....	28	.....	....	.....	.....
93	6	137	8	138	28	(6)	(137)	(513)	(29)	12	(3)	685	.....	2	$140	$567
94	e145	238	209	1500	1500	(145)	(238)	(1601)	(1504)	211	.....	3488	(10)	40	.....	2333
95	13	24	4	66	35	(13)	(24)	(66)	(35)	6	(2)	138	(4)	4	22	85
96	5	10	13	269	50	(5)	(10)	(269)	(50)	14	(1)	334	(1)	14	.....	.....
97	39	23	5	68	25	(39)	(23)	(68)	(25)	6	....	155	.....	....	136	.....
98	45	25	20	300	161	(45)	(25)	(300)	(161)	22	.....	531	(1)	5	762	362
99	(5)	(3)	10	240	350	.. ....	.....	(240)	(350)	10	.....	590	.....	....	.....	490
100	.....	.....	....	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	....	.....	.....
101	20	16	8	140	39	(20)	(16)	(140)	(39)	9	.....	215	.....	....	110	40
102	97	77	38	781	258	(97)	(77)	(781)	(258)	40	(2)	1213	(6)	33	32	657
103	13	11	30	242	117	(13)	(11)	(242)	(117)	31	(2)	383	.....	.....	.....	.....
104	23	12	22	379	189	(23)	(12)	(379)	(189)	23	.....	603	(3)	.....	10	217
105	75	50	30	550	125	(75)	(50)	(550)	(125)	32	....	800	.....	75	27	520
106	61	30	4	20	18	(17)	(20)	(64)	(28)	5	.....	120	.....	7	111	200
107	167	84	4	27	23	(167)	(84)	(27)	(23)	5	.....	301	(23)	8	.....	.....
108	*70	*67	*4	*40	*10	*(70)	*(67)	*(40)	*(10)	*5	.....	*187	*(6)	*22	.....	.....
109	29	36	128	551	420	(29)	(36)	(551)	(420)	129	.....	1036	(13)	(36)	14	89
110	72	66	8	86	70	(72)	(66)	(86)	(70)	9	.....	294	(4)	(9)	7	117
111	.....	(2)	4	47	2	....	.....	(47)	(2)	4	(4)	49	.....	.....	10	.....
112	16	10	1	10	.....	(16)	(10)	(10)	....	2	....	36	.....	7	.....	.....
113	(17)	(27)	46	235	174	.....	.....	(235)	(174)	46	.....	409	(5)	14	.....	181
114	(10)	(1)	4	e 57	e 40	.....	.....	e (57)	e (40)	4	(2)	97	(2)	....	.....	.....
115	(3)	(1)	28	464	160	....	.....	(464)	(160)	28	...	624	....	....	.....	.....
116	24	6	11	156	53	(24)	(6)	(156)	(53)	12	....	239	.....	6	.....	87
117	.....	.....	7	40	60	.....	.....	(40)	(60)	7	(1)	100	(3)	....	7	....
118	*7	*7	*1	*3	.....	*(9)	*(7)	*(3)	.....	*2	....	*19	.....	....	.....	.....
119	(25)	(25)	5	15	16	.....	.....	(15)	(16)	5	.....	31	.....	.....	.....	.....
120	(9)	.....	6	60	15	.....	.....	(60)	(15)	6	.....	75	... .	...	.....	.....
121	3	5	29	390	250	(3)	(5)	(390)	(250)	30	.....	648	(9)	16	12	56
122	(4)	.....	14	220	87	.....	.....	(220)	(87)	14	(1)	307	(2)	21	.....	.....
123	.. ..	.....	..	.... ..	.....	.....	.....	.....	.....	..	.....	.....	.....	.....	.....	.....
124	930	934	701	7094	4275	(1042)	(924)	(7614)	(4290)	731	(18)	13870	(92)	274	$1400	$6001

For explanation of reference marks, see page 448

MISSIONS IN ASSAM—Table 4

Numbers of Lines	Native Contributions.								Medical Summary						
	For Church Expenses, Support of Pastors and Other Workers		For Education (Not Including Fees of Pupils)		For Building and Repairs	For Home and Foreign Missions	Total Native Contributions		Number of Hospitals	Number of Beds	Number of In-Patients	Number of Out-Patients	Number of Dispensaries	Total Expenses, Including Assistants	Receipts in Fees
	In Money	In Food Supplies	In Money	In Food Supplies			In Money	In Food Supplies							
64															
65															
66															
67															
68															
69															
70	$468		$484			$327	$1,279						1		
71	1						1								
72	109		51		$84	52	296								
73															
74															
75															
76	48		56			13	117								
77															
78					*6		*6								
79															
80	38		11	$17	77	12	138	$17							
81	73	$15	23			32	128	15							
82															
83	90		19			85	194								
84	127		25	167	19	36	207	167				480			
85	6				17		23								
86															
87	*e12						*12								
88															
89	$972	$15	$669	$184	$203	$557	$2,401	$199				480	1		

MISSIONS IN SOUTH INDIA—Table 4

90															
91															
92															
93	$200				$5	$12	$217		1	3	21	4,144	1	$580	$84
94															
95	79	$8			4	15	98	$8							
96	51			$28		10	61	28							
97	38		$136			9	183					4,233	1	309	145
98	267		16		32		315								
99	40						40								
100	734						734								
101	60		12			13	85		1	26	53	7,892	1	936	536
102	19	333		167	50	22	91	500							
103															
104	53	25		50	9	5	67	75							
105	150				33	42	225							67	37
106	53					4	57		1	17	62	6,566	1	340	50
107	82		6		9	45	142		1	4	44	4,486	1	257	172
108	*140		*74			*3	*217								
109	12	84		233		37	49	317							
110	25	33		34	7	8	40	67				2,550	1	83	
111	7	11			4	1	12	11							
112					15		15								
113	64	7		33	14	4	82	40							
114															
115	e 43					2	45								
116	30	54	4	75			34	129							
117	17				3	10	30								
118	*14		*18		*3		*35								
119															
120															
121		123		117	28	8	36	240							
122	29	69		55	7	1	37	124							
113															
124	$2,207	$747	$266	$792	$223	$251	$2,947	$1,539	4	50	180	29,871	6	$2,572	$1,024

For explanation of reference marks, see page 448

MISSION IN SIAM — Table 1

Numbers of Lines	Work and Stations	Missionaries: Ordained Men	Missionaries: Unordained Men	Missionaries: Wives	Missionaries: Single Women	Missionaries: Physicians, Men	Missionaries: Physicians, Women	Missionaries: Total Missionaries	Native Workers: (Ordained) Preachers	Native Workers: Unordained Preachers	Native Workers: Preachers who are also Teachers	Native Workers: Teachers, Men (not Preachers)	Native Workers: Teachers, Women	Native Workers: Bible Women	Native Workers: Other Native Workers	Native Workers: Total Native Workers
125	Work for Chinese.															
126	Bangkok	1	....	....	....	(1)	....	1	....	*4	....	....	....	*1	*1	*6
127	Missionary at Home	....	....	1	....	....	....	1	....	....	....	....	....	....	....	....
128	Totals for Siam	1	....	1	....	(1)	....	2	....	4	....	....	....	1	1	6

MISSIONS IN CHINA — Table 1

129	Work for Chinese,															
130	(South.)															
131	Theological Seminary	3	....	3	....	....	....	6	....	....	....	....	....	....	....	....
132	Swatow	1	1	1	3	(1)	(1)	6	2	25	(6)	8	5	8	4	52
133	Kiaying	2	....	2	....	....	....	4	....	10	(3)	1	....	....	....	11
134	Ungkung	1	....	1	....	....	....	2	2	16	(1)	3	2	10	....	33
135	Chowchowfu	1	....	1	....	....	....	2	1	....	....	....	....	....	....	1
136	Kiehyang	....	....	....	1	....	(1)	1	2	20	(5)	1	2	3	3	31
137	Chowyang	1	....	1	....	....	....	2	....	10	(2)	....	....	....	....	10
138	(East.)															
139	Theological Seminary	2	....	2	....	....	....	4	....	....	....	....	....	....	....	....
140	Ningpo	2	1	3	2	(1)	....	8	2	12	....	5	2	9	....	30
141	Shaohsing	....	1	....	2	(1)	....	3	1	8	....	2	....	1	....	12
142	Kinhwa	2	....	1	1	....	....	4	....	4	....	5	1	3	4	17
143	Hangchow	2	....	2	....	....	....	4	....	4	....	7	....	....	3	14
144	Huchow	2	....	2	....	(1)	....	4	....	7	....	3	....	2	2	14
145	(Central.)															
146	Hanyang	4	....	3	1	(1)	....	8	....	7	....	3	....	1	6	17
147	(West.)															
148	Suifu	3	1	2	2	(1)	....	8	....	2	....	2	1	....	9	14
149	Kiating	3	....	3	....	....	(1)	6	....	3	....	1	....	....	5	9
150	Yachow	1	2	1	....	(1)	....	4	....	9	....	1	....	....	....	10
151	Missionaries at Home	5	....	6	3	....	(1)	14	....	....	....	....	....	....	....	....
152	Totals for China	35	6	34	15	(7)	(4)	90	10	137	(17)	42	13	37	36	275

MISSIONS IN JAPAN — Table 1

153	Work for Japanese.															
154	Baptist Theological Seminary	4	....	3	....	....	....	7	....	....	....	....	....	....	....	....
155	Duncan Baptist Academy	1	1	....	....	....	....	2	....	....	....	....	....	....	....	....
156	Yokohama	....	....	....	2	....	....	2	2	4	....	2	8	2	1	19
157	Tokyo	3	....	3	3	....	....	9	4	4	(2)	13	14	6	7	48
158	Morioka	1	....	1	....	....	....	2	....	2	....	....	....	1	....	3
159	Kobe (including Himeji)	2	....	1	2	....	....	5	2	5	....	3	8	8	1	27
160	Inland Sea	....	1	1	....	....	....	2	1	1	....	....	....	....	....	2
161	Sendai	....	....	....	1	....	....	1	....	5	....	6	5	2	1	19
162	Shimonoseki (including Chefu)	2	....	2	1	....	....	5	....	3	....	....	....	....	3	6
163	Nemuro	....	....	....	1	....	....	1	....	....	....	....	....	....	1	1
164	Osaka	2	....	2	2	....	....	6	....	4	....	....	....	4	....	8
165	Mito	....	....	....	....	....	....	....	....	1	....	....	....	....	1	2
166	Otaru	1	....	1	....	....	....	2	....	2	....	....	....	1	....	3
167	Missionaries at Home	4	1	6	4	....	....	15	....	....	....	....	....	....	....	....
168	Totals for Japan	20	3	20	16	....	....	59	9	31	(2)	24	35	24	15	138

For explanation of reference marks, see page 448

MISSION IN SIAM — Table 2

Numbers of Lines	Church Statistics: Total Organized Churches	Church Statistics: Churches Entirely Self-Supporting	Church Statistics: Church Buildings and Chapels	Church Statistics: Total Places for Regular Meetings	Church Statistics: Church Members	Church Statistics: Added by Baptism During Year	Church Statistics: Adherents so far as known	Church Statistics: Average Attendance	Church Statistics: Sunday Schools	Church Statistics: Sunday School Membership	Educational Statistics: Theological Schools	Educational Statistics: Pupils in Theological Schools	Educational Statistics: Colleges	Educational Statistics: Pupils in Colleges	Educational Statistics: High Schools	Educational Statistics: Pupils in High Schools: Boys	Educational Statistics: Pupils in High Schools: Girls	Educational Statistics: Boarding Schools (other than Colleges and High Schools)
125																		
126	*2	*(4)	...	...	*138	*23	.....	*93	*1	*37	...	....	...	....	....	...	.....	.....
127	.	.....	....	....	.....	.....	.....	.....	.....	.....	....	.....	....	...	....	.....	.....	.....
128	2	(4)	....	....	138	23	.....	93	1	37	....	.....	....	...	....	.....	.....	.....

MISSIONS IN CHINA — Table 2

129																		
130																		
131	....	.....	....	.....	.....	.....	.....	.....	.....	.....	1	70	..	....	....	.....	.....	.....
132	21	(10)	24	40	834	55	800	1,000	24	180	....	.....	....	....	....	.....	.....	.....
133	7	...	3	10	153	6	750	500	8	100	....	.....	....	....	....	.....	.....	3
134	18	(15)	22	26	771	107	2,400	1,600	....	.....	....	(5)	....	....	....	.....	.....	1
135	6	(6)	6	6	143	17	300	160	1	.....	....	(1)	....	....	....	.....	.....	2
136	16	(10)	24	33	862	121	2,000	1,500	30	1,000	....	(14)	....	(2)	....	.....	.....	.....
137	15	(6)	23	23	319	44	1,000	700	..	.....	....	(3)	....	....	....	(2)	.....	.....
138																		
139	..	.....	....	.....	.....	.....	.....	.....	.....	.....	1	11	....	....	....	.....	.....	.....
140	7	(1)	17	19	570	87	....	.....	13	.....	....	(3)	....	....	....	.....	.....	2
141	5	.....	9	11	87	30	58	200	9	150	....	.....	....	....	....	(2)	.....	.....
142	5	.....	6	6	197	37	86	210	5	220	....	(4)	...	...	....	.....	.....	1
143	1	.....	1	4	47	14	220	120	3	115	....	....	....	....	2	87	15	.....
144	4	(2)	11	11	172	35	80	.....	5	257	....	(1)	....	....	....	.....	.....	.....
145																		
146	3	.....	8	8	337	118	250	1,000	100	100	...	(2)	....	....	....	.....	.....	.....
147																		
148	1	(1)	41	38	128	34	2,400	160	1	160	1	4	....	....	....	.....	.....	.....
149	1	.....	4	5	46	5	....	.....	1	135	....	....	....	....	....	.....	.....	.....
150	1	(1)	10	....	43	4	450	120	1	90	....	....	....	....	....	.....	.....	.....
151	..	.....	....	.....	.....	.....	.....	.....	....	.....	....	....	....	....	....	.....	.....	.....
152	111	(52)	209	240	4,709	714	10,800	7,270	201	2,567	3	85	....	...	2	87	15	9

MISSIONS IN JAPAN — Table 2

153																		
154	...	.....	....	.....	.....	.....	.....	.....	....	.....	1	22	....	....	....	.....	.....	.....
155	...	.....	....	.....	.....	.....	.....	.....	.....	.....	....	....	....	....	1	46	.....	.....
156	4	(1)	5	13	486	16	.....	285	14	685	....	....	....	....	....	.....	.....	1
157	9	(1)	9	15	535	26	.....	198	15	687	..	(1)	(1)	6	....	.....	.....	1
158	2	.....	1	8	130	17	95	68	5	178	....	(5)	....	(8)	....	.....	.....	.....
159	4	.....	2	15	335	82	.....	.....	11	708	....	....	....	....	....	.....	.....	1
160	....	.....	....	22	.....	.....	.....	.....	5	140	....	....	....	....	....	.....	.....	.....
161	5	(1)	3	19	418	36	159	192	21	768	..	(6)	....	....	....	.....	.....	1
162	2	.....	3	6	61	7	.....	55	6	240	....	....	....	....	....	.....	.....	.....
163	2	.....	1	2	79	.....	.....	.....	1	37	..	....	....	....	....	.....	.....	.....
164	2	.....	...	5	88	32	.....	.....	7	400	....	....	....	....	....	.....	.....	.....
165	2	.....	1	2	62	2	... .	.....	3	75	....	....	....	....	....	.....	.....	.....
166	1	.....	...	3	25	6	.....	30	2	78	....	(1)	...	....	....	.....	... ..	.....
167	....	.....	....	.....	.....	.....	.....	.....	....	.....	....	....	....	....	....	.....	.....	.....
168	33	(3)	25	110	2,219	224	254	828	90	4,056	1	22	....	6	1	46	.....	4

For explanation of reference marks, see page 448

MISSION IN SIAM — Table 3

EDUCATIONAL STATISTICS—*concluded*

Numbers of Lines	Pupils in Bdg'g Schs. other than Colleges and High Schs.		Schools for Day Pupils only	Pupils in Day Schools		Boarding Pupils in all Schools and Colleges		Day Pupils in all Schools and Colleges		Total Number of Schools	Schools Entirely Self-Supporting	Total Number under instruction	Pupils Preparing for the Ministry	Pupils Uniting with Church During Yr.	Fees Paid by Pupils	Government Grants to Schools
	Boys	Girls		Boys	Girls	Boys	Girls	Boys	Girls							
125																
126																
127																
128																

MISSIONS IN CHINA — Table 3

129																
130																
131						(70)				1		70				
132	74	82	10	126	7	(60)	(78)	(140)	(11)	13	(2)	289	(8)	12	$467	
133	20		3	40		(20)		(40)		4	(1)	60			55	
134	68	52	2	22		(68)	(52)	(22)		4	(2)	142	(8)	35	225	
135																
136	(13)	(18)	8	90	20			(90)	(20)	8	(4)	110	(14)	4	93	
137	(2)	(2)	2	20				(20)		2	(2)	20			20	
138																
139							(11)			1	(1)	11	(11)			
140	30	34	4	62	21	(36)	(34)	(62)	(21)	6	(1)	153	(3)	13	573	
141		(6)	2	34				(34)		2		34			24	
142		18		78			(18)	(78)		1	(1)	96	(4)	1	312	
143			1	18		(87)	(15)	(18)		3		120		11	1425	
144			2	49	4			(49)	(4)	2		53	(1)	(1)	99	
145																
146		(10)	3	100				(100)		3		100	(2)	1	81	
147																
148			6	80	25	(4)		(80)	(25)	7	(4)	109	(4)		18	
149			1	36	4			(36)	(4)	1		40				
150			1	28				(28)		1		28				
151																
152	198	186	45	783	81	(345)	(208)	(797)	(85)	59	(18)	1435	(55)	77	$3392	

MISSIONS IN JAPAN — Table 3

153																
154						(22)				1		22	(22)			
155						(14)		(32)		1		46				
156		99	1	35	28		(50)	(35)	(77)	2		162			$312	
157		63	3	90	100	(6)	(30)	(90)	(133)	4		259	(1)	2	537	
158													(2)			
159		45	1	30	30		(35)	(30)	(40)	2		105		2	206	
160																
161		53					(49)		(4)	1		53	(6)	4	145	
162																
163																
164																
165																
166													(1)			
167																
168		260	5	155	158	(42)	(164)	(187)	(254)	11		647	(32)	8	$1200	

For explanation of reference marks, see page 448

MISSION IN SIAM — Table 4

Numbers of Lines	Native Contributions. For Church Expenses, Support of Pastors and Other Workers: In Money	For Church Expenses, Support of Pastors and Other Workers: In Food Supplies	For Education (Not Including Fees of Pupils): In Money	For Education (Not Including Fees of Pupils): In Food Supplies	For Building and Repairs	For Home and Foreign Missions	Total Native Contributions: In Money	Total Native Contributions: In Food Supplies	Medical Summary. Number of Hospitals	Number of Beds	Number of In-Patients	Number of Out-Patients	Number of Dispensaries	Total Expenses, Including Assistants	Receipts in Fees
125															
126	*c $80						*c $80								
127															
128	$80						$80								

MISSIONS IN CHINA — Table 4

129															
130															
131															
132	$1,126		$103		$107	$163	$1,559		1	75	366	8,141	1	$556	$242
133	47				100		147								
134	1,022		8		219	60	1,399								
135	69				238		307								
136	893		143		715	367	2,118		1	30	1010	1,798	1	477	53
137	401				68		469								
138															
139															
140	362					40	402		1			2,324	1	700	2,000
141	42		6		100	14	162								
142	61		4		14	11	90								
143	14					18	32								
144	221					17	238		1	15		6,404	1	837	619
145															
146	125		118		218		461		1				2		
147															
148	155		37		282	11	485		1			1,500	1	31	6
149	14		9		3	28	54								
150	179				454	12	645		1	10	117	8,574	2		63
151															
152	$4,731		$428		$2,578	$741	$8,478		7	130	1493	28,801	9	$2,601	$2,983

MISSIONS IN JAPAN — Table 4

153															
154															
155															
156	$278				$64		$342								
157	$12		$10		111	$30	663								
158	63	$10			60		123	$10							
159	296				62	8	366								
160															
161	214				109	2	325								
162	68						68								
163	15						15								
164	86				21		107								
165	30						30								
166	39					3	42								
167															
168	$1,601	$10	$10		$427	$43	$2,081	$10							

For explanation of reference marks, see page 448

MISSIONS IN AFRICA — Table 1

Numbers of Lines	Work and Stations	Missionaries: Ordained Men	Unordained Men	Wives	Single Women	Physicians, Men	Physicians, Women	Total Missionaries	Native Workers: Ordained Preachers	Unordained Preachers	Preachers who are also Teachers	Teachers — Men (not Preachers)	Teachers, Women	Bible Women	Other Native Workers	Total Native Workers
169	Work for Africans.					-										
170	(Lower Congo District)															
171	Palabala	2	....	1	....	....	....	3	....	*8	.....	*8	....	....	....	*16
172	Banza Manteke	2	1	3	2	(1)	(1)	8	3	65	(60)	....	4	1	30	103
173	Lukunga	1	1	1	....	(1)	....	3	....	....	.....	1	....	....	....	1
174	Mukimvika	1	....	1	....	....	....	2	....	1	(1)	3	....	....	....	4
175	Kifwa	1	....	1	....	....	....	2	....	61	(56)	2	....	....	....	63
176	Matadi	....	1	....	....	(1)	....	1	....	1	.....	2	....	....	....	3
177	(Upper Congo District)															
178	Bwemba	....	....	....	....	....	....	....	....	8	(6)	4	3	....	9	24
179	Ikoko	1	....	1	....	....	....	2	....	*2	.....	*4	*3	*2	....	*11
180	Missionaries at Home	3	1	3	3	(1)	....	10	....	....	.....	....	....	....	....	....
181	Totals for Africa	11	4	11	5	(4)	(1)	31	3	146	(123)	24	10	3	39	225

MISSIONS IN THE PHILIPPINE ISLANDS — Table 1

182	Work for Visayans.															
183	Jaro	4	....	2	1	....	....	7	....	8	.....	....	....	....	3	11
184	Bacolod	2	....	2	1	....	....	5	....	1	.....	....	....	....	2	3
185	Capiz	2	....	1	1	(1)	....	4	....	3	.....	....	....	1	....	4
186	Missionaries at Home	1	....	2	....	(1)	....	3	....	....	.....	....	....	....	....	....
187	Totals for Philippine Islands	9	....	7	3	(2)	....	19	....	12	.....	....	....	1	5	18

SUMMARY OF STATISTICS — Table 1

188	Totals for Burma	60	5	61	51	(9)	(3)	177	215	613	(223)	612	234	40	39	1753
189	Totals for Assam	24	....	24	4	(2)	....	52	5	74	(38)	143	4	3	29	258
190	Totals for South India	40	1	41	19	(1)	(4)	101	63	318	(80)	501	346	168	108	1504
191	Totals for Siam	1	....	1	....	(1)	....	2	....	4	.....	....	....	1	1	6
192	Totals for China	35	6	34	15	(7)	(4)	90	10	137	(17)	42	13	37	36	275
193	Totals for Japan	20	3	20	16	....	....	59	9	31	(2)	24	35	24	15	138
194	Totals for Africa	11	4	11	5	(4)	(1)	31	3	146	(123)	24	10	3	39	225
195	Totals for Philippine Islands	9	....	7	3	(2)	....	19	....	12	.....	....	....	1	5	18
196	Totals — Heathen Lands	200	19	199	113	(26)	(12)	531	305	1335	(483)	1346	642	277	272	4177
197	Totals Last Year	183	25	192	120	(25)	(14)	520	308	1231	....	1521	685	248	256	4249
198	Totals — Europe(n)	....	....	....	....	....	....	....	1219	....	.....	....	....	....	....	1219
199	Totals — Europe and Heathen Lands	200	19	199	113	(26)	(12)	531	1524	1335	(483)	1346	642	277	272	5396
200	Totals Last Year	183	25	192	120	(25)	(14)	520	1747	1231	.....	1521	685	248	256	5688

For explanation of reference marks, see page 448

MISSIONS IN AFRICA — Table 2

Numbers of Lines	Church Statistics: Total Organized Churches	Churches Entirely Self-Supporting	Church Buildings and Chapels	Total Places for Regular Meetings	Church Members	Added by Baptism During Year	Adherents so far as known	Average Attendance	Sunday Schools	Sunday School Membership	Educational Statistics: Theological Schools	Pupils in Theological Schools	Colleges	Pupils in Colleges	High Schools	Pupils in High Schools: Boys	Girls	Boarding Schools (other than Colleges and High Schools)
169																		
170																		
171	*1	..	*5		*333	*50	*680	*450	*7	*350	...	...	....	..		.....	.....	*1
172	2	(1)	48	48	2,000	342	c100	c2,500	48	3,100	1	20	....	..	..	.....	.....	.....
173	*1	.....		....	2	.....	70	40	1	30	...	...	...	...	...	.....	.....	.....
174	1	.....	1	2	2	.....	80	60	1	20	...	....	...	...	...	.....	.....	.....
175	3	(1)	6	58	900	295	1,200	.....	1	195	....	..	..	....	..	.....	.....	.....
176	3	(2)	1	5	283	168	500	350	1	50	...	...	...	...	...	.....	.....	.....
177																		
178	1	.....	2	2	41	9	14	106	1	48	..	..	....	.....	...	.....	.....	.....
179	*1	.....	*1	...	*53	*11	*300	*225	*1	*180	...	...	...	...	...	.....	.....	*1
180	..		....	....	.....	.....	.....	.....	....	.....	....	....	....	....	....	.....	.....	.....
181	13	(4)	64	115	3,683	875	2,864	3,731	61	4,063	1	20	....	....	....	.....	.....	2

MISSIONS IN THE PHILIPPINE ISLANDS — Table 2

182																		
183	8	(4)	8	8	1,500	1,035	8,000	200	6	.....	...	....	....	....	.	.....	....	.....
184	2	....	2	5	38	13	200	50	2	160	...	...	....	....	....	.....	.....	1
185	1	.....	1	4	68	68	1,000	85	1	57	...	....	....	....	....	.....	.....	.....
186	...	....	...	....	...	...	...	...	...	.....		....	....	....	....	.....	.....	.....
187	11	(4)	11	17	1,606	1,116	9,200	335	9	217	.	...	....	....	..	.....	....	1

SUMMARY OF STATISTICS — Table 2

188	793	(676)	739	796	46,762	3,677	87,904	12,205	554	27,844	2	170	1	33	4	706	156	31
189	81	(46)	152	184	7,978	816	7,932	1,090	87	3,057	....	....	....	..	1	163	41	4
190	140	(27)	200	670	58,898	2,922	75,967	16,347	443	13,467	1	127	1	29	2	476	5	26
191	2	(4)	...	...	138	23	.....	93	1	37	....	....	....	..	....	.....	.....	.....
192	111	(52)	209	240	4,709	714	10,800	7,270	201	2,567	3	85	....	....	2	87	15	9
193	33	(3)	25	110	2,219	224	254	828	90	4,056	1	22	...	6	1	46	.....	4
194	13	(4)	64	115	3,683	875	2,864	3,731	61	4,063	1	20	....	.	..	.....	.....	2
195	11	(4)	11	17	1,606	1,116	9,200	335	9	217	....	....	....	....	....	.....	.....	1
196	1184	(816)	1400	2132	125,993	10,367	194,921	41,899	1446	55,308	8	424	2	68	10	1478	217	77
197	1125	(648)	1280	...	117,031	7,431	165,805	28,794	1132	38,977	7	374	..	p 60	...	.....	.....	83
198	997	.....	....	....	108,980	5,619	.....	.....	....	90,515	....	....	....	....	....	.....	.....	.....
199	2181	(816)	1400	2132	234,973	15,986	194,921	41,899	1446	145,823	8	424	2	68	10	1478	217	77
200	2111	(648)	1280	....	226,058	13,418	165,805	28,794	1132	127,153	7	374	....	p 60	....	.....	.....	83

For explanation of reference marks, see page 448

MISSIONS IN AFRICA — Table 3

EDUCATIONAL STATISTICS—*concluded*

Numbers of Lines	Pupils in B'rd'g Schs. other than Colleges and High Schs.		Schools for Day Pupils only	Pupils in Day Schools		Boarding Pupils in all Schools and Colleges		Day Pupils in all Schools and Colleges		Total Number of Schools	Schools Entirely Self-Supporting	Total Number under instruction	Pupils Preparing for the Ministry	Pupils Uniting with Church During Yr.	Fees Paid by Pupils	Government Grants to Schools
	Boys	Girls		Boys	Girls	Boys	Girls	Boys	Girls							
169																
170																
171	*5	....	*14	*120	*151	*(5)	.....	*(120)	*(151)	*15	....	*276	.....	*40	.....	.....
172	.....	.....	68	1434	1756	(20)	.....	(1434)	(1756)	69	.....	3210	(20)	150	.....	.....
173	.....	.....	....	.....	.....	.....	.....	.....	.....	....	....	....	....	....	.....	..
174	.....	.....	2	86	15	.....	.....	(86)	(15)	2	(1)	101	..	....	.....	.....
175	.....	.....	58	530	113	.....	.....	(530)	(113)	58	....	643	(8)	(33)	.....	.....
176	.....	.....	3	100	25	.....	.....	(100)	(25)	3	(2)	125	.....		.....	.....
177																
178	.....	....	3	77	25	.....	.....	(77)	(25)	3	.....	102	... .	4	.....	.....
179	*60	*65	*1	*65	*139	*(60)	*(65)	*(65)	*(139)	*2	.....	*329	.....	*8	.....	.....
180	.....	.....	....	.....	.....	.....	.....	.....	....	....	.....	....	.....	....	.....	.....
181																
	65	65	149	2412	2224	(85)	(65)	(2412)	(2224)	152	(3)	4786	(28)	202	.....	.....

MISSIONS IN THE PHILIPPINE ISLANDS — Table 3

182																
183	.....	.....	....	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	....	.....	.....
184	24	.....	...	.....	.....	(24)	.. ....	.....	.....	1	.....	24	(1)	....	41	.....
185	.....	.....	..	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	....	.....	.....
186	.....	.....	..	.....	..	.....	.....	.....	.....	...	.....	.....	.....	....	.....	.....
187	24	.....	...	.....	.....	(24)	.....	.. ..	.....	1	....	24	(1)	....	41	.....

SUMMARY OF STATISTICS — Table 3

188	3040	1253	600	11,186	6,471	(2708)	(1172)	(12,425)	(6,710)	638	(516)	23,015	(290)	324	$31,513	$31,088
189	79	28	156	2,387	551	(79)	(54)	(2,550)	(566)	161	(25)	3,249	(8)	114	.....	2,295
190	930	934	701	7,094	4,275	(1042)	(924)	(7,614)	(4,290)	731	(18)	13,870	(92)	274	1,400	6,001
191	.....	.....	...	.....	.....	.....	.....	.....	.....	....	....	.....	...	....	.....	.....
192	198	186	45	783	81	(345)	(208)	(797)	(85)	59	(18)	1,435	(55)	77	3,392	.....
193	.....	260	5	155	158	(42)	(164)	(187)	(254)	11	....	647	(32)	8	1,200	.....
194	65	65	149	2,412	2,224	(85)	(65)	(2,412)	(2,224)	152	(3)	4,786	(28)	202	.....	.....
195	24	...	....	.....	.....	(24)	.....	....	.....	1	.	24	(1)	....	41	.....
196	4336	2726	1656	24,017	13,760	(4325)	(2587)	(25,985)	(14,129)	1753	(580)	47,026	(506)	999	$37,546	$39,384
197	4973	2673	1466	21,019	12,584	.....	.. ..	.....	...	1556	(485)	41,683	.	990	.....	.....
198	.....	.....	....	.....	.....	.....	.....	.....	.....	....	.....	.....	....	....	.....	.....
199	4336	2726	1656	24,017	13,760	(4325)	(2587)	(25,985)	(14,129)	1753	(580)	47,026	(506)	999	$37,546	$39,386
200	4973	2673	1466	21,019	12,584	.....	.....	.....	.....	1556	(485)	41,683	.....	990	.....	.....

For explanation of reference marks, see page 448

MISSIONS IN AFRICA—Table 4

Numbers of Lines	Native Contributions. For Church Expenses, Support of Pastors and Other Workers: In Money	In Food Supplies	For Education (Not Including Fees of Pupils): In Money	In Food Supplies	For Building and Repairs	For Home and Foreign Missions	Total Native Contributions: In Money	In Food Supplies	Medical Summary: Number of Hospitals	Number of Beds	Number of In-Patients	Number of Out-Patients	Number of Dispensaries	Total Expenses, Including Assistants	Receipts in Fees
169															
170															
171	.....	.....	*$60	.....	*$94	*$72	*$226	.....	..	...	....	.....	....	... .	.....
172	$500	.....	.....	.....	.....	.....	500	.....	1	15	200	1,600	1	$385	$215
173	....	.....	.....	.....	.....	.....	.....	.....	....	...	12	2,850	1	25	26
174	.....	.....	.....	.....	.....	.....	.....	.....	....	..	...	.....	....	.....	.....
175	40	.....	.....	.....	.....	142	182	.....	....	....	12	e 3,000	1	88	38
176	117	.....	.....	.....	.....	.....	117	.....	...	..	....	1,000	....	200	50
177															
178	.....	.....	.....	.....	3	33	36	.....	....	....	....	4,457	1	.....	60
179	*e 40	.....	.....	.....	*e 40	*e 9	*89	.....	...	....	..	.....	...	.....	.....
180	.....	.....	.....	.....	.....	.....	.....	.....	....	....	....	.....	....	.....	.....
181	$697	.....	$60	.....	$137	$256	$1,150	.....	1	15	224	12,907	4	$698	$389

MISSIONS IN THE PHILIPPINE ISLANDS—Table 4

182															
183	.....	$65	.....	.....	$175	$45	$220	$65	....	....	....	.....	1	$100	$2
184	$2	.....	.....	.....	3	.....	5	.....	....	....	....	.....	....	.....	.....
185	.....	.....	.....	.....	775	.....	775	.....	....	....	....	.....	....	.....	.....
186	.....	.....	.....	.....	.....	.....	.....	.....	....	....	....	.....	....	.....	.....
187	$.	$65	.....	.....	$95	$45	$1000	$65	....	....	....	.....	1	$100	$2

SUMMARY OF STATISTICS—Table 4

188	$20,705	$6,996	$324	$1555	$29,241	$10,738	$93,085	$8,551	10	84	164	13,263	10	$2,019	$770
189	972	15	66	184	203	557	2,401	199	....	....	....	480	1	.....	.....
190	2,207	747	26	792	223	251	2,947	1,539	4	50	180	29,871	6	2,572	1,024
191	80	.....	.....	.....	.....	.....	80	.....	....	....	....	.....	....	.....	.....
192	4,731	.....	42	.....	2,578	741	8,478	.....	7	130	1493	28,801	9	2,601	2,983
193	1,601	10	10	.... ..	427	43	2,081	10	....	....	....	.....	....	.....	.....
194	697	.....	60	.....	137	256	1,150	.....	1	15	224	12,907	4	698	389
195	2	65	.....	.....	953	45	1,000	65	....	....	....	.....	1	100	2
196	$30,995	$7,833	$33,834	$2531	$33,762	$12,631	$111,222	$10,364	22	279	2061	85,322	31	$7,990	$5,168
197	37,073	.....	44,310	.....	17,984	8,689	108,056	.....	....	....	....	.....	....	.....	.....
198	$467,634	.....	.....	.....	.....	.....	$467,634	.....	....	....	....	.....	....	.....	.....
199	$498,629	$7,833	$33,834	$2531	$33,762	$12,631	$578,856	$10,364	....	....	....	.....	....	.....	.....
200	405,242	.....	44,310	.....	17,984	8,689	566,225	.....	....	..	....	.....	....	.....	.....

For explanation of reference marks, see page 448

MISSIONS IN EUROPE

No.	Countries	Preachers	Churches	Baptism	Church Members	Sunday Schools Scholars	Contributions
1	France — Franco-Swiss	*19	*15	*91	*1,179	.....	*$5,309.00
	Franco-Belgian	14	14	36	1,078	544	8,076.00
2	Germany	†185	†173	†2,144	†31,761	†20,471	†164,328.00
3	Sweden	796	578	2,005	43,870	54,345	205,063.00
4	Spain	†3	†3	†1	†113	†200	†108.00
5	Russia	†128	†112	†1,008	†22,662	†8,234	†50,448.00
6	Finland	18	37	65	1,591	637	5,410.00
7	Denmark	40	29	134	3,932	4,469	17,392.00
8	Norway	†16	†36	†135	†2,794	†1,615	†11,500.00
	Totals	1,219	997	5,619	108,980	90,515	$467,634.00
	Totals last year	1,439	986	5,987	109,027	88,176	$458,169.00
	Increase	.....	11	.....	.....	2,339	$9,465.00
	Decrease	220	.....	368	47	.....	.....

*Statistics for 1903. †Statistics for 1902.

REFERENCE SIGNS AND NOTES

To Accompany Statistical Tables

General Note. — Figures enclosed in parentheses are not included in the totals of the sections (e. g., total missionaries in Burma, 177), as they are counted under other heads; but in some instances they are included in the totals of the columns (e. g., physicians, preachers who are also teachers, etc.).

* Statistics for 1903.
† Statistics for 1902.
‡ Small numbers of Burmans are included in the statistics for some Karen and other churches.
(a) Statistics, except missionaries, are included under Work for Burmans, Rangoon.
(aa) Statistics for membership include Talain.
(b) Statistics, except missionaries, are included under Work for Karens, Shwegyin.
(c) Statistics, except missionaries, are included under Work for Chins, Sandoway.
(d) Statistics, except missionaries, are included under Work for Karens, Maubin.
(e) Estimated.
(f) Statistics, except missionaries, are included under Work for Burmans, Pegu.
(g) Statistics, except missionaries, are included under Work for Burmans, Moulmein.
(h) Figures for this work are included in statistics for other nationalities, Assamese converts being few in number (about 100) and connected with churches whose members are largely from other peoples.
(i) Including statistics for a few Assamese.
(j) Statistics are included under Work for Garos, Goalpara.
(k) Including statistics for Assamese (about 30 members).
(l) Including statistics for a few Assamese.
(m) Including statistics for Assamese (about 60 members).
(n) Detailed statistics of missions in Europe will be found on the next page.
(p) This is an estimated number and takes the place of 441 which was erroneously printed last year.

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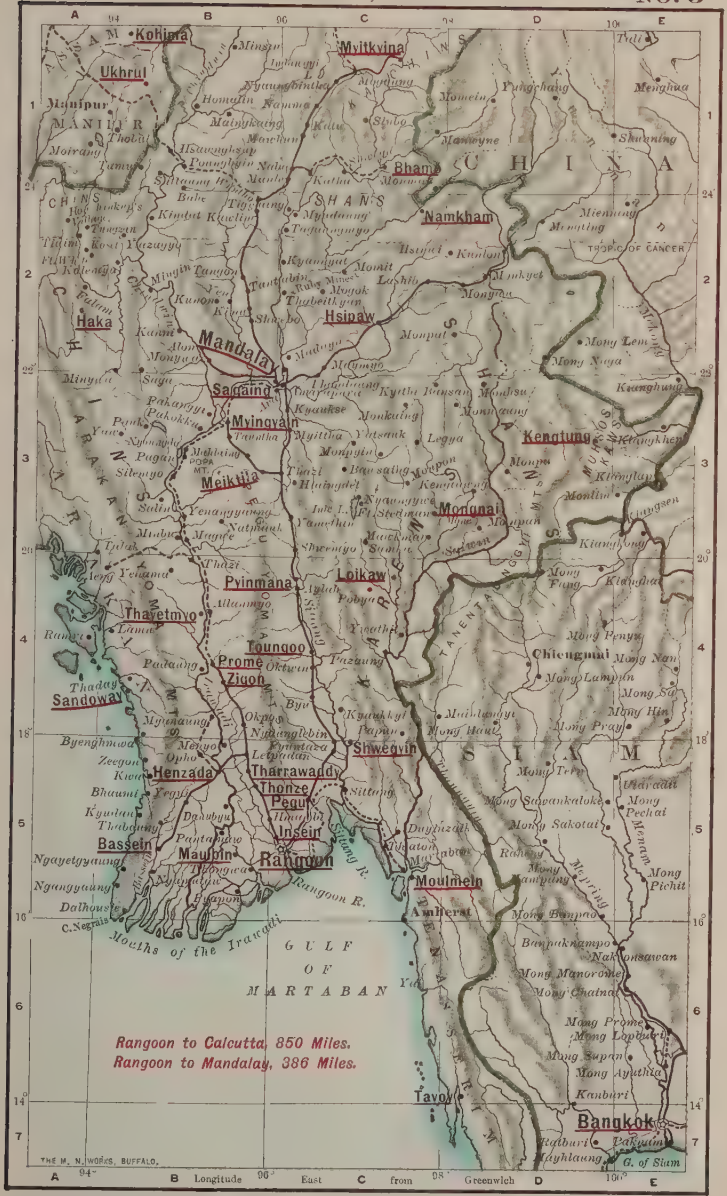
No. 1 THE WORLD: FIELDS OF THE AMERICAN BAPTIST MISSIONARY UNION.

Fields: Routes to Fields:

Scale of Statute Miles.
0 1000 2000 5000

THE WORLD. No. 1

No. 2 INDIA: LANGUAGES AND FIELDS


Kohima
Ukhrul
Manipur
MANIPUR
Tamu
Myitkyina
Bhamo
CHINA
SHANS
Namkham
Hsipaw
Haka
Mandalay
Sagaing
Myingyan
Meiktila
Monywa
Pakokku
Pagan
Minbu
Thayetmyo
Toungoo
Prome
Zigon
Sandoway
Henzada
Tharrawaddy
Thonze
Pegu
Insein
Bassein
Maulbin
Rangoon
Moulmein
Amherst
Tavoy
Bangkok
Kengtung
Mongnai
Loikaw
Pyinmana
Chiengmai
Mong Nai
Mong Pai
Mong Hsu
Mong Yai
Mong Nawng
Mong Lem
Mong Naya
Kwanghung
Kiangkhem
Kiangtung
Kiangtong
Kiangcheng
Mong Pawn
Mong Yawng
Mong Pawng
Kiangkai
Mong Penya
Mong Lamphun
Mong Hin
Mong Pray
Mong Tera
Mong Sakotai
Mong Pichit
Mong Sawankaloke
Mong Boripad
Bunpakkampo
Nakonsawan
Mong Manorome
Mong Chainat
Mong Prome
Mong Lophburi
Mong Supan
Mong Ayuthia
Kanburi
Petburi
Pakuain
Mayhlaung
G. of Siam
Menghua
Shuaning
Mienning
Mengting
Monlon
Monlem
Laogaen
Mong Teng
Mong Nawng
Mong Yang
Mong Yawng
Mong Pawng
Mong Penya
Mong Lamphun
Mong Hin
Mong Pray
Mong Tera
Mong Sakotai
Mong Sawankaloke
Mong Boripad
Bunpakkampo
Nakonsawan
Mong Manorome
Mong Chainat
Mong Prome
Mong Lophburi
Mong Supan
Mong Ayuthia
Kanburi
Petburi
Pakuain
Mayhlaung
G. of Siam
Mong Pichit
Mong Pechat
Uttaradit
Rahang
Mong Kampong
Mong Nawng

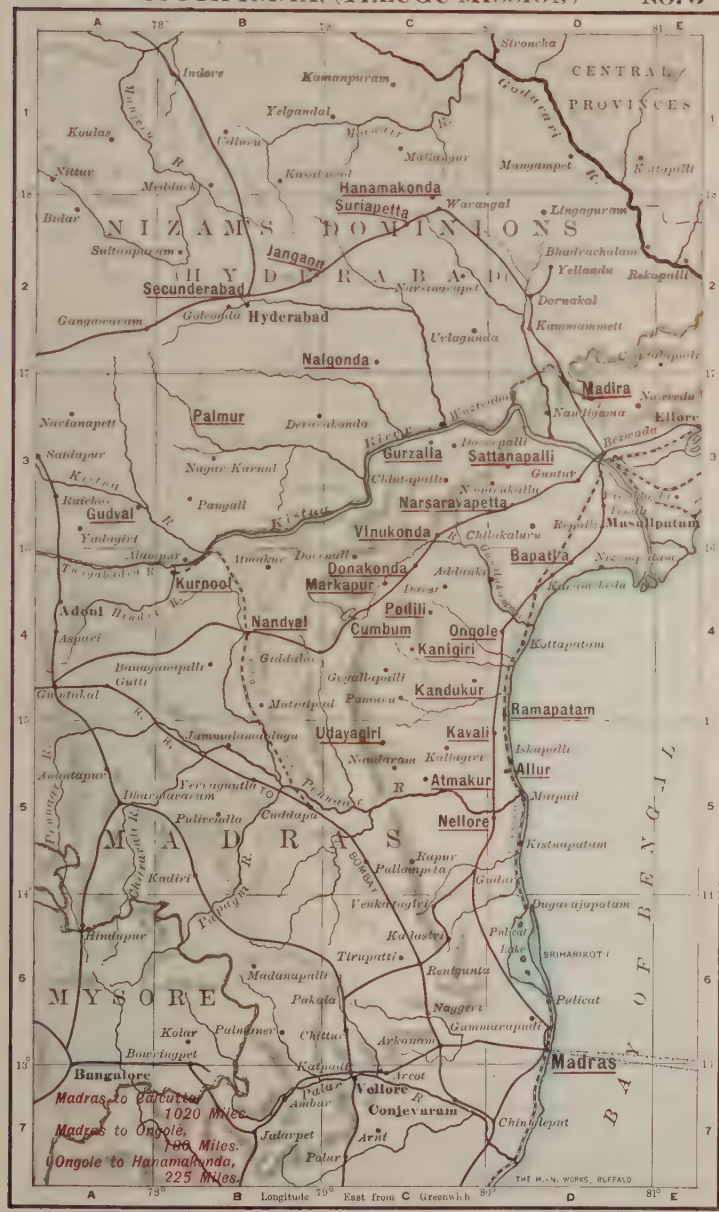
No. 4

ASSAM, INDIA

Goalpara to Calcutta... 390 Miles
Goalpara to Dibrugarh, 384 Miles
Stations of A. B. M. U.: Nowgong
Native Tribes: MIKIRS
Railroads: Finished / Proposed
Capitals:
Scale of Statute Miles
0 50 100 150

ASSAM, INDIA

No. 4



Stations of A.B.M.U.: Kurnool
Cable Lines: ————

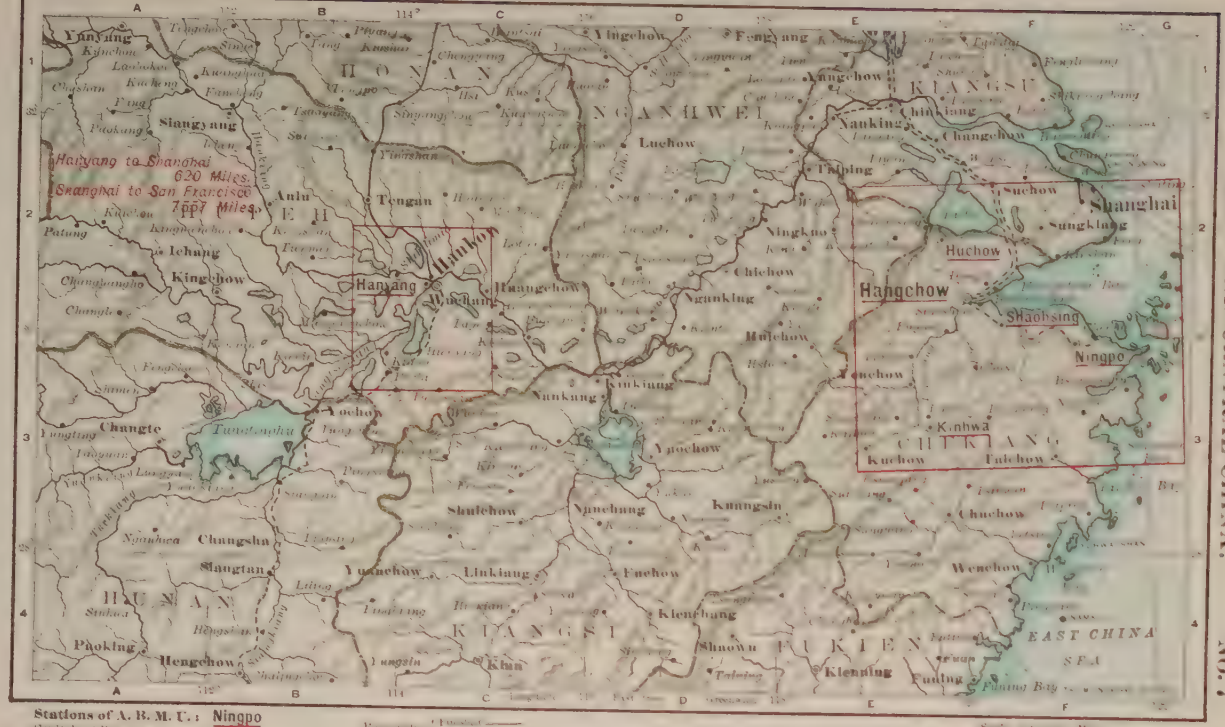
Railroads: ——
Canals: ——

Scale of Statute Miles.
0 20 40 60 80 100

MONGOLIA
TIBET
Peking
Tientsin
Paoting
Port Arthur
Lanchow
Singan
Kaifeng
Hankow
Hangchow
Shanghai
Nanking
Kiating
Suifu
Chungking
Changsha
Kweiyang
Yunnan
Kuilin
Chowchowfu
Canton
Swatow
Amoy
Foochow
FORMOSA
Hongkong
Kienyang
Kiangchow
HAINAN
Hanoi
Hue
FRENCH INDO-CHINA
SIAM
Bangkok
Pnom Penh
Saigon
Gulf of Siam
C. Cambodia
SOUTH CHINA SEA
PHILIPPINE ISLANDS
Manila
PALAWAN
JOLO (SULU) SEA
Hongkong to San Francisco 8410 Miles.
Hongkong to Yokohama 1962 Miles.
Hongkong to Manila, 738 Miles.
105° Longitude East from Greenwich 115°
Stations of A. B. M. U.: Hanyang
Capitals of Provinces: ◎
Other Cities of First Order (Fu): ◉
Railroads {Finished / Proposed
Scale of Statute Miles.
0 50 100 200 300 400

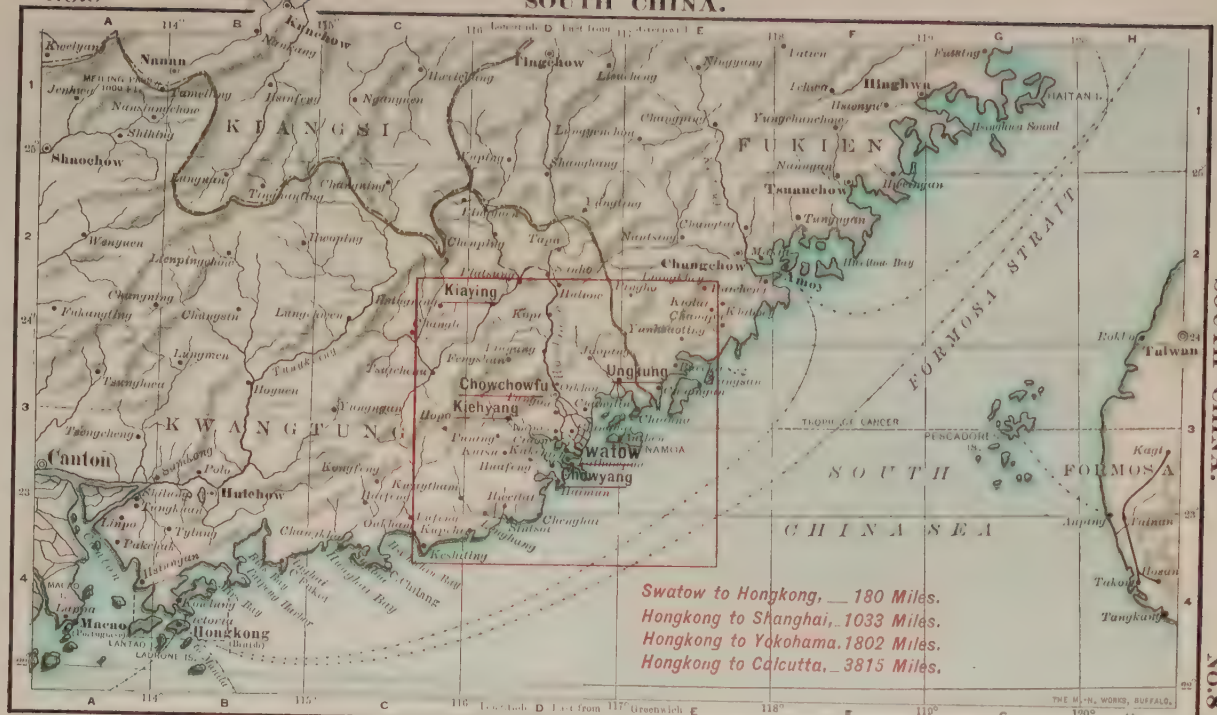
No. 7

EAST AND CENTRAL CHINA.


Hanyang to Shanghai 620 Miles.
Shanghai to San Francisco 7007 Miles.
Hanyang
Wuchang
Hankow
Shanghai
Hangchow
Ningpo
Nanking
Kiukiang
Changte
Changsha
Siangtan
Hengchow
Pakking
Shulehow
Yuanchow
Linkiang
Kanchow
Nanchang
Kiangsin
Yochow
Chinkiang
Yangchow
Luchow
Tsingkiang
Huchow
Soochow
Sungkiang
Shaohsing
Kinhwa
Kuchow
Taichow
Chuchow
Wenchow
Kienchang
Shuowu
Kienning
Foochow
Yenping
Ichang
Kingchow
Anlu
Tengan
Siangyang
Laohokow
Luchow
Hanchow
Hulehow
Chichow
Ningkuo
Wuhu
Nanchow
Yuanchow
Kanhwa
Kuchow
Taichow
Chuchow
Wenchow
Kienchang
Shuowu
Kienning
Foochow
Yenping
Yangchow
Chinkiang
Nanking
Changchow
Suchow
Sungkiang
Huchow
Shaohsing
Ningpo
Hanchow
Yoch

No.8

SOUTH CHINA.



SOUTH CHINA.

No.8

Stations of A. B. M. U.: Kiehyang

Capitals of Provinces . . . ◎

Other Cities of First Order (*Fu*) . ⊙

Railroads . . . .

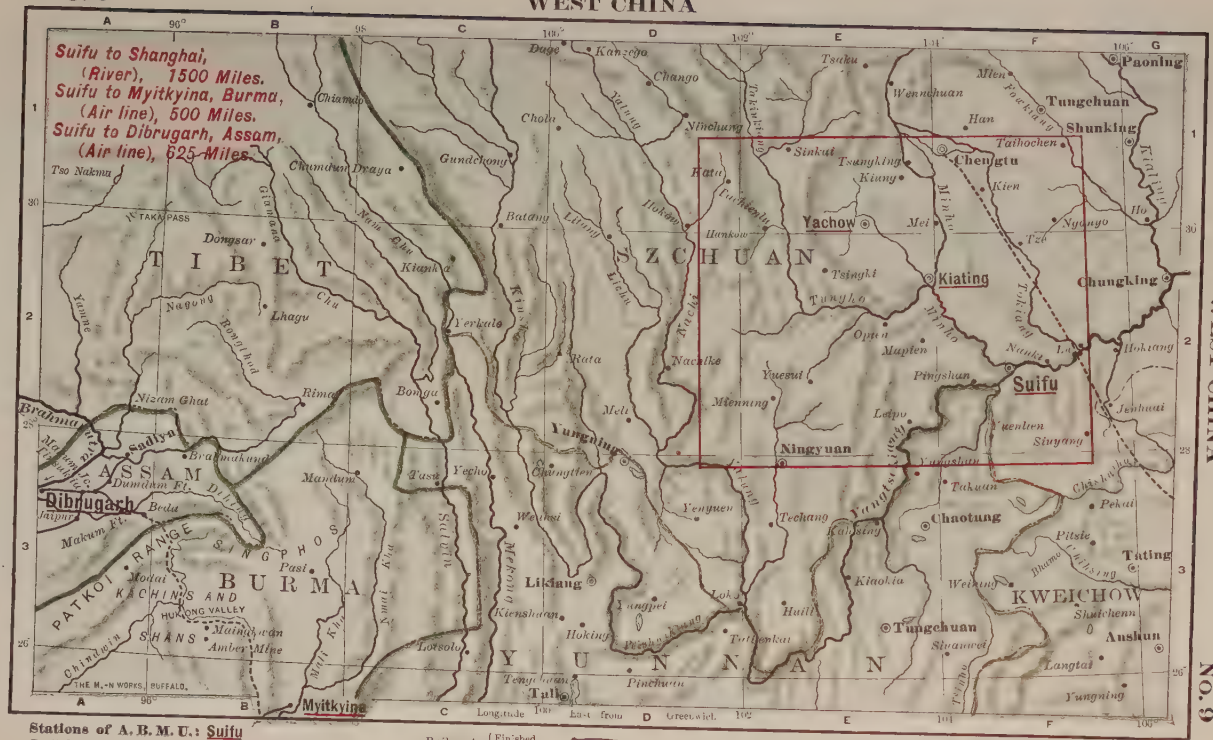
Cable Lines: . . . . .

Statute Miles

0 60 100 200

No. 9

WEST CHINA



Stations of A. B. M. U.: Suifu

Capitals of Provinces: ◎ Other Cities of First Order (*Fu*): ◉

WEST CHINA

No. 9

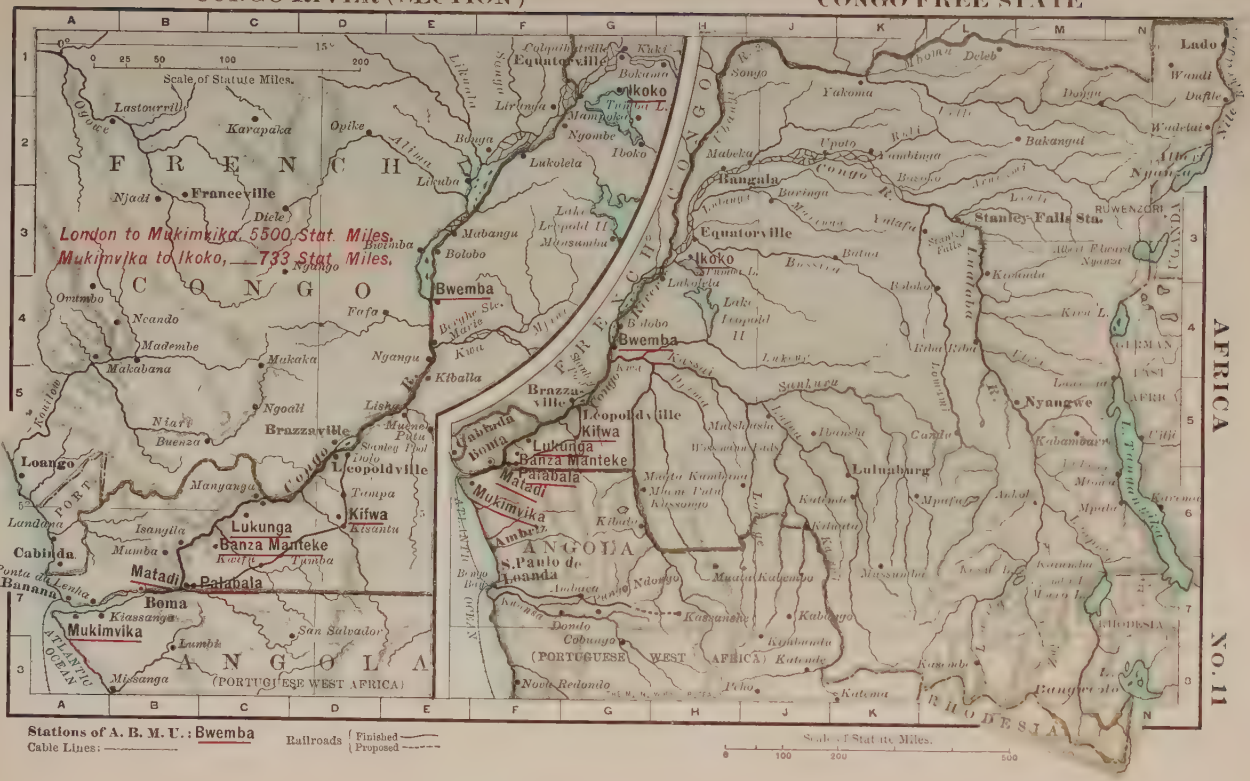
Stations of A. B. M. U.: Osaka
Capital of Japan: ⊛

Railroads { Finished / Proposed
Cable Lines:

Scale of Statute Miles
0 50 100 200 300

No. 10 JAPAN

No. 11 CONGO RIVER (SECTION) CONGO FREE STATE


Scale of Statute Miles.
London to Mukimvika, 5500 Stat. Miles.
Mukimvika to Ikoko, 733 Stat. Miles.
F R E N C H
C O N G O
A N G O L A
(PORTUGUESE WEST AFRICA)
Equatorville
Ikoko
Bwemba
Brazzaville
Leopoldville
Kifwa
Lukunga
Banza Manteke
Matadi
Patabala
Mukimvika
Boma
Loango
Cabinda
Stanley Falls Sta.
Nyangwe
Lulunburg
S. Paulo de Loanda
Ambriz
Benguela
Novo Redondo
Cabango
Kasanenge
Kabinda
Kalomo
Kafue
Kalomo
Kafue
Kalomo
Kafue

Stations of A. B. M. U.: Jaro

Railroads:

Cable Lines:

Scale of Statute Miles.

0 50